

ACTS  
OF THE  
General Assembly  
OF THE  
FRENCH CLERGY  
In the Year MDCLXXXV. concerning  
RELIGION.



Together with the  
COMPLAINT  
OF THE SAID  
General Assembly

AGAINST

The *Calumnies, Injuries and Falsities*, which the *Pretended Reform'd* have, and do every day publish in their *Books and Sermons* against the *Doctrine* of the CHURCH.

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Presented to the KING by the CLERGY in *Body*.  
*July* the 14th. 1685.

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To which is added, An Advice how to read Books of Controversie, and some Queries about Religion.

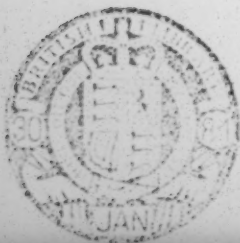
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TO THE  
KING.

SIR,

THE Clergy of your Kingdom have frequently made Complaints to your Majesty, against those of the Pretended Reformed Religion; and always took an exact care not to mention any thing in the Papers they presented to you, but what was both necessary and very clearly proved.

But they thought this ought to be separated from all the rest; because this, of all others, most sensibly touches them; appears to them the most important; and may be proved by the most authentick Testimonies.

This Complaint, Sir, regards the Faith of the Catholick Church, whose Purity the Ministers and Writers of the Pretended Reformed Religion seek to blacken, by unsufferable Injuries, and Calumnies of the deepest Dye.

They know it cannot be attacqued with solid Reasons; they have by Experience found, that the Arguments they bring to prove their new-invented Doctrine, make slight Impressions in the Peoples Minds. They daily see, that when they faithfully represent the Sentiments of the Catholick Church, they can neither justify their separation, nor excuse the Extravagancies of their first Reformers. Finding it therefore impossible, by this means, to maintain their Ground, they have recourse to an unjust, and pernicious Artifice: they impute to the Catholick Church an infinite number of gross and palpable Errors: they suppose that she either disguises or condemn the most essential verities of Religion; and representing her under the hideous Idea of a Society, professing an impious Doctrine, and denying the chiefest Articles of Faith, no wonder the Peoples Minds under their Conduct, should be so far alienated as to feel a horror, and detestation of her.

The Clergy has long time, with grief, perceived the sad Effects  
A 2 of

of this their Malice, and studied to find out some means to damm the Current.

The last Assembly, in Eighty two, upon this account issued out a Pastoral Advertisement, directed to those of the pretended Reformation. They thought by exhorting and pressing them to explicate the reasons why they separated from us, they might induce them to make a more serious Reflection; and that they would be ashamed to see their Breach with us, to have been grounded only upon Calumnies, and Suppositions.

And God be praised, their endeavours were not wholly frustrate; for of the almost infinite number of Heretics, who have since that time been converted, there are but very few who did not return to the Bosom of their Mother Church, upon the force of this invincible Argument; that seeing there cannot be any lawful cause of Separation, all those which the pretended Reform'd alledg in their behalf, can bear no weight.

But there is one obstacle which did, and does at present, hinder the chief Effects which were hoped from it. That voice of the Bishops and Pastors of the Chatholic Church, could not reach the Ears of the common sort of People of that perswasion; the Ministers either dissuaded them from reading this Pastoral Advertisement, or gave false Explications of it, as they do of the Holy Scripture, and Writings of the Fathers. By this means, Sir, the greatest part of your Subjects, of the Pretended Reform'd Religion, still live in Error, and the Evil will be without a Remedy, unless your Majesty support by your Protection, and by your Authority uphold, what the Clergy has so happily begun.

Although our Kings, your Majesties Predecessors, permitted the Exercise of the Pretended Reform'd Religion, upon Conditions only, in times of Disturbance, and for reasons which no longer now subsist; and though, considering the flourishing State in which your Majesties Wisdom and Valour has established this your Kingdom, the Clergy has just reason to beg a revocation of those Edicts, which granted this permission; yet this is not at present what they insist upon.

It is not for the revocation of any Edict, they make this humble Supplication to your Majesty.

There is none, neither can there be any, that permits the pretended Reform'd to Calumniate the Chatholic Church, or to charge her with false Doctrines, which she neither did, nor does, at present, teach.

That



That would be a strange and wicked Priviledge, which the Ministers themselves would blush to own.

Imputations and Calumnies are Crimes which both divine and human Laws condemn. They are severely punished, when they only touch the reputation of Particulars ; but much more criminal, when they strike at the whole Body of the State.

The Pretended Reform'd, how great soever their Blindness be, are not arriv'd to that height of Folly, as to maintain it to be lawful for them to Practise those Crimes, or to complain of your Majesty, for your Prohibition of them.

Yet this however (Sir) is the sole Grace your Clergy here demands ; that so long as it shall please your Majesty to permit the Pretended Reform'd to exercise their Religion, they may be forbid to continue to make use of those Injuries and Calumnies, which they have formerly, and do daily, publish in their Books and Sermons.

Your Majesty will see clearly, it is not without Grounds, your Clergy offers you this Complaint.

Tho' we have abstained from relating many of their Terms, which thwart the rules of Modesty, and which *St. Paul* would not have to be named amongst the Faithful ; yet your Majesty will be amaz'd to see to what almost incredible excesses Passion has carried our Reformers.

There's not one Article of our Faith, which they do not abuse by gross Injuries, and Calumnies not to be indured.

This Collection which the Clergy has made, and takes the liberty to present to your Majesty, is a full Conviction of it.

They accuse the Catholic Church of professing Errors. They accuse her of not believing the Fundamental Verities of Christianity ; and to lay the charge home, they affect the most outragious and injurious Language.

The Clergy (Sir) complains of so unreasonable a manner of Proceeding, and to evidence so great Injustice, beseeches your Majesty to compare the Doctrine, which is attributed by the *Calvinists* to the Church of *Rome*, with that which is contained in her Profession of Faith, and the Decisions of the Council of *Trent*.

This comparison is the most natural, and the surest way to judge of the Justice, or Injustice of the Pretended Reformers accusation: And this, Sir, is the only thing your Clergy, with due Submission, begs of your Majesty.

We



We have, to avoid Confusion, and to shew the truth more clearly, noted each Article of Faith in Particular, and formed thereon two Columns.

In the first we have transcribed the proper terms of the Profession of our Faith, and of the Decisions of the Council of *Trent*: and your Majesty will see therein the true Doctrine of the Catholick Church.

We have in the second, related the very words which the Pretended Reform'd make use of, when in their Books they propose the Faith of the *Roman Church*: and your Majesty will there see what kind of Doctrines they impute to us.

And by the Paralel alone, than which nothing can be more simple and sincere, your Majesty will clearly see there's no resemblance, but on the contrary, the difference to be so sensible, and so palpable betwixt what the *Roman Church* professes, and what is attributed to her by the pretended Reformers, they are plainly convinced of Calumnies and Impostures.

If the Question concerned only our own Persons in particular, we would not, Sir, appear before your Majesty with these complaints, that we might by your Justice, and your Authority obtain the Reparation of those injuries, which these Ministers daily utter against us in their Libells; on the contrary, the Clergy would be overjoy'd to testify the sincere Charity they have for them, by Patience, and a voluntary oblivion of all such injuries: but we cannot neglect the Honour of the Church our Mother, which these Ministers attaque with Calumnies; nor the Conversion, and Salvation of so great a number of her Children, as they keep in error by their false pretensions.

We doubt not, Sir, but these very Considerations will sensibly touch your Majesty, and that having (as you testify upon all occasions) so much Zeal for the Salvation of your Subjects, and so great respect and veneration for the Church, you will by your Authority suppress an evil, and an injustice which is so contrary, not only to the Principles of Christianity; but also to the most common Rules of Natural Equity.

Upon which account (Sir) we humbly beseech your Majesty, First To renew (by what way you please, or by what methods you think most convenient) the Edicts and Declarations by which it is ordained, the Pretended Reformed should use respect in speaking of the Mysteries of our Religion, and to forbid them hereafter in proposing, or refuting the Articles of our Faith, to make use of those injurious terms which they have hitherto affected,



ed, and which the Clergy has here collected, and to abstain for the future, from the like expressions. Secondly, Seeing the Doctrine of the Catholick Church is clearly propos'd in her profession of Faith, and in the Decisions of the Council of *Trent*, to forbid them in like manner also, to impute to the Catholick Church any other Doctrine, or any of those Errours which they have hitherto had the boldness to charge her with, though she always detected and condemned them, in what Authors soever they were found,

By this means ( Sir ) you will imprint in the minds of all your Subjects, that inviolable respect which they ought to have for our Faith and Religion ; and whilst those of the pretended Reformation, who shall be converted, do voluntarily submit themselves to the Orders of the Church, and with comfort embrace her Doctrine, the Enemies of her Truth, as well as of her Glory, will not at least have any longer the liberty to abuse her by their scandalous proceedings.

- † FRANCIS Archbishop of *Paris*, President.
- † J. de MONTPEZAT, Archbishop of *Sens*.
- † De GRIGNAN, Coadjutor of *Arles*.
- † TH. de MONTPEZAT, Archbishop of *Tholose*.
- † HYACINTHUS, Archbishop of *Alby*.
- † M<sup>r</sup>. de PHELYPEAUX, P. P. Archbishop of *Bourges*.
- † JAMES NICOLAS, Archbishop of *Carthage*, Coadjutor of *Rouen*.
- † LOUIS, Archbishop of *Bordeaux*.
- † SUZE. Nominated to the Archbishoprick of *Auch*.
- † FRANCIS, Bishop of *Amiens*.
- † DANIEL de COSNAC, Bishop and Earl of *Valence* and *Die*.
- † FR. de COETLOGON, Bishop of *Quimper*.
- † LOUIS, Bishop of *Mans*,

- † EFF. de CHAMBONAS, Bishop of *Lodeve*.
- † JOHN, Bishop of *Apt*.
- † LOUIS, Bishop of *Sisteron*.
- † J. de MATIGNON, Bishop of *Condom*.
- † LOUIS, Bishop and Earl of *St. Paul*.
- † HENRY, Bishop and Earl of *Chalons*.
- † LEONARD, Bishop and Earl of *Lisieux*.
- † F. Bishop of *Saint Papoul*.
- † FR. Bishop of *Mande*.
- † FR. Bishop of *Digne*.
- † MICHAEL, Bishop of *Macon*.
- † FR. BOUTHILLIER, Bishop of *Troyes*.
- † GRIGNAN, Bishop of *Carcassonne*.
- † CLAUDE, Bishop of *Boulogne*.
- † DOM. Bishop of *Escar*.
- † FRANCIS THEOD. Bishop of *Vence*.
- † De SAINT GEORGE, Nominated to the Bishoprick of  
*Clermont*.

FR. MALLET, de GRAVILLE, of DRUBEC.

PETER ARMAND de la CROYE of CASTRIES.

HENRY du FAUR of PIBRAC.

De VALAVOIR.

MAUR. d'AUBIGNY.

GASPARD de GEORGE de LAUGNAC.



DEY de SERAUCOURT.

FOURBIN.

BOUTHILLIER de CHAVIGNY.

BROCHOND.

L'ABBE de CHALMAZEL.

De GYVE'S.

FABIO BRUSLART de SILLRY.

J. BOCHARD de CHAMPIGNY.

ROBERT.

De VAILLAC.

P. PECQUOT.

FR. de GOMER de LUSANCY.

ROUBAUD.

FRANCIS de VINTIMILLE.

AMELOT.

BLACHE.

Le CAMUS.

Du FRESNOY du FAVOUET.

ODET FRANCOIS de HARCOURT de BEUVRON.

CLEMENT de POUDENX.

L. ROUSSEAUX.

LANGLOIS de BLACFORT.

VILLARS, General Agent of the *French* Clergy.

PHELYPEAUX, General Agent of the *French* Clergy.

B

CHERON,

**CHERON**, Promoter of the Assembly.

**DESMARETZ**, Ancient Agent, and Promoter of the Assembly.

**HARDOUIN ROUXEL de MEDAVI GRANCEY**.

De **BEZONS**, Ancient Agent and Secretary to the Assembly.

**HENNEQUIN**, Secretary of the Assembly.

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**T H E**



## The King's E D I C T,

*Forbidding all Ministers, and other Persons whatever of the Pretended Reformed Religion, to Preach, or compose any Books against the Faith, and Doctrine of the Church; or to use injurious terms, or such as tend to Calumnie, by imputing to Catholicks those Tenets which they Condemn; or to speak directly, or indirectly against the Catholick Religion.*

Registered in Parliament the 23d. of August, 1685.

**L** E W I S by the Grace of God, King of France, and Navarre; to all that are present, and to come, Health. The Deputies of the Clergy of our Kingdom assembled by our Permission in our City of St. Germain en Laye, having represented to us, that amongst all the means which are made use of by the Ministers of the pretended Reformed Religion, to hinder the Conversion of some of our Subjects, who make Profession of that Religion, they find not any more efficacious, or in which they have greater success, than that of giving a false Idea of the Catholick Religion, by Impostures; and at the same time having besought us to hinder the Continuation of so great an Evil, by what means we should think most convenient; We have caused those Errors, which the Ministers of the pretended Reformed Religion, and some other Persons who make Profession of it, do impute to the Catholick Religion in their Sermons, and in the Books they compose, to be examined, and seeing nothing is more opposite to that respect with which our Edicts oblige them to speak of the Catholick Religion, than to accuse it of a Doctrine, which it condemns, and that it is not just to permit their Calumnies to imprint in the Minds of our Subjects, a horror of that Truth, which they would necessarily love and embrace, if they were not deprived of the knowledg of it by these Artifices; and having on the other side considered how the Ministers of a Religion tolerated in our Kingdom, by our Edicts, and those of the Kings our Predecessors, should be content to teach their own Doctrines, without raising disputes against that true Religion, which we profess, and from which their Predecessors in  
this



this last Age so unfortunately separated themselves: We have thought it necessary to stop the course of a Liberty, which produces such sad effects. Be it known, that for these Causes, and others hereunto moving us, and of our certain Knowledge, full Power, and Regal Authority, we have by this present Edict forbidden, and do forbid all Ministers, and all other Persons, of what quality and condition soever they be, making Profession of the pretended Reformed Religion, to Preach, or to compose any Books against the Faith and Doctrine of the Catholick, Apostolick, and Roman Religion, and to use any injurious terms, or tending to Calumnies, by imputing to Catholicks those Doctrines which they condemn, and moreover to speak directly or indirectly, after what manner soever, of the Catholick Religion. We command the Ministers to teach in their Sermons only the Tenets of the pretended Reformed Religion, and the rules of Morality, without mixing therewith any other matters. Furthermore we forbid the said Ministers, and all our other Subjects, who profess the said pretended Reformed Religion, to cause to be Printed, any Books touching Religion, excepting those which shall contain their Profession of Faith, the Prayers, and the ordinary Rules of their Discipline, and all Printers and Booksellers to Print, or vend them: We will that all the Books which have been made till this present time, against the Catholick Religion, by those of the pretended Reformation be suppressed: We forbid all Printers to print them hereafter, and all Booksellers to vend them. We ordain, the Ministers, and our other Subjects of the pretended Reformed Religion, who shall transgress the Ordinances of this our present Edict, to be condemned to an honourable amends, and banished for ever out of our Kingdom, and their Goods which are subject to confiscation, confiscated, and that the exercise of their Religion to be for ever interdicted in those places where the Ministers shall have Preached against the contents of our present Edict. We will in like manner, the Printers and Booksellers, who shall Print or vend the said Books contrary to our Prohibition, to be fined fifteen Hundred Livres, and for ever deprived of the liberty of keeping open Shop, &c. Given at Versailles, in the Month of August, 1685. and in the 43d. Year of our Reign. Signed, Lewis, &c,



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THE  
DOCTRINE  
OF THE  
CHURCH,

CONTAINED

In our **PROFESSION** of **FAITH**,  
and in the Decrees of the Council of **TRENT**.

OPPOSED

To the *CALUMNIES, INJURIES, and FALSITIES,*  
*dispersed in the Works of the Pretended Reform'd.*

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*Fidei Professio quæ habetur in  
fine Concilii Tridentini.*

*The Profession of Faith inserted at the  
End of the Council of Trent.*

**E**GO firma fide Credo & profiteor omnia & singula, quæ continentur in Symbolo Fidei, quo S. R. Ecclesia utitur, videlicet. CREDO in unum Deum Patrem Omnipotentem, factorem Cæli & Terræ, visibilium omnium, & invisibilium: & in unum Dominum JESUM CHRISTUM Filium Dei unigenitum;

**I** With a stedfast Faith, believe and profess all and every Article contained in the Symbol of Faith, which the Holy Catholick and Roman Church doth use. To wit: I believe in God the Father Almighty, Maker of Heaven

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*& ex Patre natum ante omnia secula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri per quem omnia facta sunt; qui propter nos Homines, & propter nostram salutem descendit de Caelis: & incarnatus est de Spiritu Sancto ex Maria Virgine; ET HOMO FACTUS EST; Crucifixus etiam pro nobis sub Pontio Pilato, passus & sepultus est & Resurrexit tertio die secundum Scripturas; & ascendit in Cælum, sedet ad dexteram Patris; & iterum venturus est cum Gloria judicare vivos & mortuos; cujus regni non erit finis; Et in Spiritum Sanctum Dominum & vivificantem; qui ex Patre Filioque procedit; qui cum Patre & Filio simul adoratur, & conglorificatur; qui locutus est per Prophetas: Et unam Sanctam Catholicam & Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem Peccatorum; & expecto Resurrectionem mortuorum, & vitam ventura seculi. Amen.*

whose Kingdom there shall be no End: And in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father, and the Son; who, together with the Father, and the Son, is ador'd and glorify'd; who hath spoken by the Prophets: And one Holy Catholick and Apostolick Church. I confess one Baptism for the Remission of Sins; and I expect the Resurrection of the Dead, and the Life of the World to come. Amen.

and Earth, and of all things Visible and Invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of his Father before all Ages: God of God, Light of Light, very God of very God, begotten not made, Consubstantial to the Father, by whom all things were made; who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, **AND WAS MADE MAN**; was Crucified also for us under Pontius Pilate, suffered, and was Buried; and rose again the Third Day, according to the Scriptures, and ascended into Heaven, sitteth at the Right Hand of the Father; and shall come again with Glory, to judge both the Quick and the Dead; of



## ARTICLE I.

## Of the Canonical Books of Scripture, and of Tradition.

PROFESSIO  
FIDEI.

*Apostolicas,  
& Ecclesiasticas  
Traditiones, re-  
liquasq; ejusdem  
Ecclesie Obser-  
vationes & Con-  
stitutiones firmis-  
sime admitto &  
amplector, Item  
Sacram Scriptu-  
ram juxta eum  
sensum, quem te-  
nuit & tenet  
Sancta Mater  
Ecclesia, cujus  
est judicare de  
vero sensu &  
Interpretatione  
Scripturarum  
admitto.*

CONTINUATION of  
the Doctrine of the  
Church, contained in  
our Profession of  
Faith, and in the De-  
crees of the Council  
of Trent.

**I** Firmly admit and  
embrace Aposto-  
lical and Ecclesi-  
astical Traditions, and  
the other Observan-  
ces and Constitutions  
of the same Church.  
I also admit the Holy

CALUMNIES,  
Injuries, and Falsi-  
ties dispers'd in the  
Works of the Pre-  
tended Reform'd, a-  
gainst the Doctrine  
of the Church.

**T**HAT with (a) the  
Hereticks mentio-  
ned by St. Irenæ-  
us, we reject the Holy  
Scriptures : (b) That  
with the Marcionists, we  
accuse it of Imperfection :  
(c) That we condemn it :

(a) \* Guilielmus Witakerus Theologiæ Doctor & Professor Cantabrigiensis in disputatione de Sacra Scriptura contra Bellarminum, &c. Controversia 16. q 6. pag. 665. Editionis Herbornæ Nassoviorum anni 1600. Patet illos Hæreticos (de quibus S. Irenæus) per omnia similes fuisse nostris Papistis; Scripturas enim repudiabant.

(b) \* Georgius Dounamus Episcopus Dierenfis in Libro cui titulus : *Papa Antichristus*, L. 1. c. 6. pag. 175. Edit. Londinensis anni 1620. *Sacras Scripturas cum Marcionistis imperfectionis arguunt & insufficientiæ, quam certam esse noam Hæreticorum Irenæus observavit. Titulus hujus capituli est: Catalogus veterum Hæresium, quas Ecclesia Romana renovavit.*

(c) † Thesaurus disputationum Theologicarum in Academia Sedanensi variis temporibus habitarum a Pastoribus & Theologiæ Professoribus; Petro Molinæo, Jacobo Capello, Abrahamo Ramburtio, Samuele Maresio, Alexandro Colvino, Ludovico le Blanc, Josua le Vaseur, Jacobo Alpæo de S. Maurice, Thesi 26. de meritis operum part. 2. Edit. Genevensis anni 1661. tom. 1. pag. 669. *Scripturam quidem contemnere Pontificiis solenne est.*

1. Concilium Trident. sess. 4. in Decreto de Canonicis Scripturis: *Sancta Synodus Orthodoxorum Patrum exempla secuta, omnes libros tam Veteris, quam Novi Testamenti, suscipit ac veneratur: Sacrorum vero Librorum indicem huic decreto adscribendum censuit.*

2. Fidei Professio: *Nec eam Scripturam, unquam nisi juxta unanimem con-*

Scripture, according to that Sense which our H. Mother the Church, to whom it belongeth to judge of the true Sense and Interpretation of the Holy Scriptures, hath held, & doth hold.

The (1) Holy Council of Trent, following the Example of the Orthodox Fathers, receives and reverenceth all the Books of the Old and New Testament. The Catalogue of w<sup>ch</sup> Holy Books are inserted at the end of this Decree.

That (d) we commonly teach, The Scripture is not necessary, and that the Church can be without it: That (e) we prefer Traditions before the Holy Scripture; that we attribute more Authority to them, than to the Scripture; which, we say, has no Authority but by them: That (f) according to us, Tradition corrects the Holy Scriptures; that it changes the Commandments of God, and dispenses with them contrary to the Apostle: (g) That

(d) Andreas Rivetus Pictavus Theologiæ Doctor & Professor in Academia Batava in Catholico Orthodoxo, seu summa Controversiarum adversus Guilielmum Bailium Jesuitam, quæst. 1. Proœmiali de Heresibus, pag. 27. Edit. 3, Lugd. Batavor. anno 1630. *Papista communiter docent Scripturas non esse necessarias, & Ecclesiam iis posse carere. Eadem repetit. tract. 1. q. 6. Sect. 1. tom. 1. eodem 1. pag. 95. & † in Thesaurò disputat. Sedanensium jam laudato thes. 14. tom. 1. pag. 61. Cum negent (Pontificii) Scripturam esse necessariam.*

(e) † In eodem Thesaurò disputat. Sedanens. thes. 12. tom. 1. pag. 6. *In Ecclesia Romana Traditiones non scriptæ multo pluris fiunt Scriptura, earumque est longe major Autoritas, quam Scriptura, usque adeo, ut adversarii quidquid Scriptura habet autoritatis velint pendere ex autoritate Traditionis Ecclesiæ. Andreas Rivetus ubi supra; \* Georgius Dounamus ubi supra.*

(f) † In eodem Thesaurò disputat. Sedan. thes. 14. cit. de perfectione Scripturæ tom. 1. pag. 61. *Traditio Ecclesiæ (juxta Pontificios) emendat Scripturam & mandata Dei imò utat & dispensat ab Apostolo.*

(g) † In eodem Thesaurò, th. 7. de summo Controvers. Judice tom. 1. pag. 26. *Onerant (Pontificii) Scripturam plausro convitiarum, vocando eam regulam mutam, lapidem scandali, nasum cereum, gladium ancipitem, &c. Et in thesi de perfect. sacræ Script. 14. cod. to pag. 1. eadem repetit verba.*



*sensum Patrum accipiam & interpretabor.*

1. Conc. Trident. In eodem Decreto de Canon. Scripturis: *Necnon Traditiones ipsas, tum ad Fidem, tum ad mores pertinentes, tanquam vel ore tenus a CHRISTO, vel a Spiritu sancto dictatas, & continua successione in Ecclesia Catholica, conservatas, pari Pietatis affectu ac reverentia, suscipit ac veneratur.*

2 I will never understand nor interpret the same, otherwise than according to the unanimous Consent of the Fathers.

1 The Holy Council also, with the like Affection of Piety and Reverence, embraces and venerates Traditions, whether they regard Faith or Manners; as being dictated either by JESUS CHRIST, or by the Holy Ghost, and conserved in the Catholick Church by a continual Succession.

we call the Scriptures a dumb Rule, a stumbling Stone, a Nose of Wax, a Two-edged Sword: That (h) we place the Roman Church one Degree above the Holy Scriptures, and the Pope Two: That (i) our Doctrine concerning this Point leads to Atheism, and the overthrow of all Religion: And that (k) it has no other Authors for it but the Pharisees, the Disciples of Simon Magus, and the Montanists.

(b) † In eodem Thesauo disput. Sedan. th. 13. de sum. Controver. Judice tom. 1. pag. 28. *Ecclesia Romana est supra Scripturam, Papa vero supra Ecclesiam Romanam, hinc efficitur Papam duobus gradibus supra Scripturam eminere.*

(i) † Ibidem th. 2. pag. 25. to 1. *Invenio Sathan hanc viam introducendi per cuniculos Atheismum in Ecclesiam, & labefactandi auctoritatem Verbi divini, dum ab humana auctoritate suspenditur, & statuitur verbo Dei credendum esse, quia id homines volunt, & id papa sanxit. Et th. 1. ibid. Queritur an major sit Dei, quam hominum auctoritas. Denique th. 32. pag. 31. ibid. Hoc pestilentissimo dogmate, quo Ecclesia statuitur Index & Scripturae haec dignitas adimitur, certum est via compendiosissima iri ad Atheismum & totam Religionem de putri filo suspendi.*

(k) † In eodem Thesauo disputat. Sedan. th. 31. pag. 65. tom. 1. *Habent tamen Pontificii Autores, quibus Traditionem non scriptam teneantur, (eosdem Autores mox appellat.) Phariseos, Montanistas, Carpocratianos. Andreas Rivetus Catholic. Orthodoxi seu summ. Controvers. q. 1. de Procemiali de Haeresibus pag. 27. & 28. Simoniani referente Irenaeo gloriabantur de iis quae non sunt scripta; sed solum viva voce tradita, &c. Hoc idem Papista faciunt. † Joannes Heydeggerus in Anatome Historico Theologica Concilii Tridentini. quest. de trad. ad sess. 4. Conc. Trid. tom. 1. pag. 87. Edit. Gesnerian. 1672. Perventum in Concilio hoc nostro (Tridentino) ad Canonisationem Traditionum eo in sensu; quem nunquam vera Ecclesia tenuit; imo quem in Haeticis damnavit.*



## ARTICLE II.

## Of the Efficacy, Number, and Ceremonies of the Sacraments; of Penance and Auricular Confession.

I Professio Fidei: Profiteor quoque septem esse vere & proprie Sacramenta nova Legis a JESU CHRISTO Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria: scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Ex-

## DOCTRINE of the CHURCH.

I Do (1) also profess, there are truly and properly Seven Sacraments of the New Law, instituted by our Lord JESUS CHRIST, and necessary for the Salvation of Mankind, though all be not necessary for e-

## CALUMNIES of PROTESTANTS.

That (a) the Sacraments are corrupted, bastardized, and falsified in the Church: That (b) they are polluted by unworthy means: That (c) they are fouled and spattered with many prophane Opinions: That (d) we teach, That

(a) La Confession de Foy des Pretendus Reformez de France art. 28. *Nous condamnons les Assemblies de la Papante, veu que la pure verite de Dieu en est banie, esquelles les Sacramens, sont corrompus, abatardis, & falsifiez du tout.*

(b) Theodorus Beza Vezelius in Antithesi Papatus & Christianismi tractationum Theologicarum Edit. 2. Genev. an. 1576. tom. 1. pag. 71. *Satis apparet Sacramenta indignissimis modis pollui ac perdi, in Papistica Synagoga, qua Catholica Ecclesie nomen sibi falso vendicat.*

(c) Joannes Calvinus in respons. ad Cardinalem Sadoletum opusculorum ultimæ Edit. Amstelodamensis anni 1667. pag. 111. *Sacramenta ostendimus, multis profanis opinionibus inquinata.*

(d) Martinus Lutherus in Libro de Captivitate Babylonica, tom. 2. Edit. Witembergensis anni 1558. fol. 75. *Impulsi sunt tantum tribuere Sacramentis novæ Legis, ut prodesse ea statuerunt, etiam iis, qui in peccatis mortalibus sunt, nec requiri fidem aut gratiam; sed sufficere non possuisse obicem, hoc est actuale propositum denuo peccandi.* Philippus Melancton in Apologia Confessionis Augustanæ titulo de numero & usu Sacramentorum, tom. 1. Edit. Witembergensis anni 1562.



*tremam Unctio-  
nem, Ordinem  
& Matrimonium.*

2 Conc. Trid.  
sess. 7. can. 8. *Si  
quis dixerit per  
ipsa nova Legis  
Sacramenta ex  
opere operato non  
conferri gratiam;  
sed solam  
Fidem Divina  
promissionis ad  
gratiam consequendam  
sufficere. Anathema  
sit.*

Idem Conc.  
sess. 6. cap. 6.  
*Disponuntur au-*

very Man : That is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony.

1 If any one say, These Sacraments of the New Law do not confer Grace by themselves; but that Faith alone, in the Promises of God, is sufficient to obtain Grace; Let him be Anathema.

1 Persons of riper Years are in a Dispo-

the Sacraments conferre Grace to those of riper Years, though they have no good disposition in their Hearts, and are in a state of Mortal Sin, supposing only they have no actual formed Design of committing a new Sin: That this impious and Pharisaical Opinion is taught with full Authority in the Church: That (e) we permit those who receive them, not to be attentive to what they do; and that, according to us,

fol. 95. *Damnamus totum populum Scholasticorum, qui docent, quod Sacramenta non ponenti obicem conferunt gratiam ex opere operato, sine bono motu utentis. Hec simpliciter Judaica opinio est, sentire quia per ceremonias justificamur sine bono motu cordis, hoc est, sine fide, & tamen hac impia & periculosa opinio magna autoritate docetur in toto regno Pontificio. Confessio ista Augustana art. 13. apud eundem Melanctonem eodem, tom. 1. fol. 41. & in Syntagmate Confessionum Fidei, Damnant Pharisaicam opinionem, quæ fingit homines justos esse, propter usum Sacramentorum ex opere operato sine bono motu utentium. Martinus Kemnitius in 2. parte Examinis Conc. Trident. ad can. 8. Sess. 7. pag. 22. Edit. Genevens. anni 1614. Franciscus Burmanus Theologus Doctor & Professor in Academia Batava, in Synopsi Theologica, l. 7. c. 4. paragr. 36. Edit. Trajectensis ad Rhenum anni 1672. pag. 323, & 324. Per opus operatum in Concilio Tridentino externam Sacramentorum celebrationem intelligebant, quæ non ponentibus obicem peccati mortalis; & si aliqui fide & pietate vacuis, salutaris gratia causa & instrumentum sit.*

(e) † Thesaurus disputat. Sedanens. th. 6. de Baptismo part. 3. tom. 1. pag. 779. *Id volunt fieri, ex opere operato, id est, vi nude actionis, nullam enim attentionem aut devotionem requiri in eo qui baptisatur, etiamsi sit adultus. Nam si adultus dormiens aut incogitans & aliud agens baptisetur, statuunt eum Baptismo regenerari, eique fidem infundi, satis esse ad efficaciam Baptismi, si baptisatus non ponat obicem, id est, Baptismum data opera non aversetur: Et antea pag. 753. th. 9. de Sacramentis in genere part. 2. Actionem dicant valere ex opere operato,*



*tem ad ipsam ju-  
sticiam, dum ex-  
citati Divina  
Gratia & adju-  
ti fidem ex au-  
ditu concipien-  
tes, libere mo-  
ventur in Deum,  
credentes vera  
esse, quæ divini-  
tus revelata &  
promissa sunt;  
atque illud im-  
primis, a Deo  
justificari impi-  
um per gratiam,  
ejus, per Redem-  
ptionem, quæ est  
in CHRISTO  
JESU; &  
dum peccatores  
se esse intelli-  
gentes, a divi-  
næ Justitiæ ti-  
more quo uti-*

sition to Justice, when excited and aided by the Grace of God; and conceiving Faith by Hearing, they are freely moved towards God, & believe those things to be true which have been revealed and promised by Him; and especially this, that a Sinner is made Righteous before God by his Grace, and by the Redemption which Jesus Christ has purchased for us; and also when knowing themselves to be Sinners, and after

it suffices, they do not designedly put an hindrance, and oppose what is there Administred to them: That (f) we give Occasion to believe, the Indevotion we bring to the Sacraments, augments their value: That (g) we make the Efficacy of the Sacraments to consist in a certain Inchantment, like that of Magick: That (h) we will have the Holy Ghost so to act in the Hearts, when he disposeth Persons to the Sacraments, that he does not

*quando nuda actio & celebratio est efficax, etiamsi nulla dispositio, aut devotio accedat in administrante, aut recipiente & nulla sit recipientis attentio, modo ne data opera ponat obicem & contra nitatur.*

(f) † Ibidem th. 20. pag. 755. *In Sacramentis suscipiendis, evagatione mentis & supinitati parata est securitas, quasi ex ipsa indevotione Sacramentis, pretium accesserit.*

(g) † Ibidem de Sacramentis in genere part. 1. th. 27. pag. 750. *Cum deo sic agunt quasi vinciretur syllabis & formulis astringeretur, quæ labes a magica Disciplina in Religionem transit.* Guilielmus Bucanus Theologiæ Professor in Academia Lausanensi, loco 46. de Sacramentis, paragr. 75. pag. 650. Edit. 3. Bernæ Helvetiorum anni 1605. *vi verborum, quasi magica incantatione, &c.*

(h) † Thesaurus disputat. Sedenanf. th. 23. de Sacramento Pœnitent. parte 2. tom. 1. pag. 684. *Figmentum est audax velle ut Spiritus Sanctus in attritis sit agens intrinsecum, nec moveat eos motu intrinseco.* Joannes Heydeggorus Anatom. Conc. Trident. tom. 1. pag. 558.



*liter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore, illumque tamquam omnis justitiæ fontem diligere incipiunt, ac propterea moventur adversus peccata per odium aliquod & detestationem, hoc est per eam penitentiam, quam ante Baptismum agi oportet. Denique dum*

that passing from the fear of Divine Justice, (which was at first necessary to stir them up) unto the Consideration of God's Mercy, they are raised up in Hope, trusting that God will be Propitious to them for the Love of JESUS CHRIST; and begin to love Him, as the Fountain of all Justice: and are therefore animated with an Hatred and Detestation against

move them interiously: That (i) it is a constant Tenet amongst us, That it is not necessary to be sorry for Venial Sins: That (k) Confession is the Butchery of Souls, a Tyranny over Consciences; the Snare of Desperation, the Bait of Priests and the Church, to enrich themselves, and gain a formidable Authority: That (l) the Power of Absolving is a Declaration of War against God; that

(i) † Idem Thesaurus disputat. Sedanens. th. 26. de Sacramento Pœnit. part. 1. tom. 1. pag. 685. *Constans est Pontificiorum sententia non esse necesse conteri, de peccatis venialibus, sed tantum de mortalibus.*

(k) Joannes Calvinus in opusculo de vera Ecclesiæ reformatæ ratione opuscul. pag. 276. *Expertæ sunt pia animæ, quam dura esset carnificina, cum ad hujusmodi Confessionem adigebantur.* Franciscus Burmannus in Synopsi Theolog. L. 6. c. 9. §. 41. tom. 2. pag. 259. *In Confessione auriculari culpam tyrannidem conscientis impositam.* † Thesaurus disp. Sedan. th. 31. de Sacram. Pœnit. parte. 3. tom. 1. pag. 691. *Est Confessio carnificina animarum, & laqueus injectus conscientis, ac dura tyrannis.* † Joannes Heydeggerus in Anatome Conc. Trid. tom. 1. pag. 564. *Secreta Confessio est carnificina animi, desperationis laqueus. Et mox: Hamus est Sacerdotum & Ecclesiæ, cujus hoc modo mirifice crescunt divitiæ, auctoritas ac formidabilis potentia.*

(l) † Thesaurus disputat. Sedanens. Thesi 6. de Sacramento Pœnitent. parte 4. tom. 1. pag. 699. *Doctrina de potestate judiciaria Sacerdotum, bellum Deo indicit, & est præcipua pars mysterii iniquitatis.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 9. §. 41. tom. 2. pag. 259. *Sacrilegam hominum potestatem in hoc negotio Damnamus.* Petrus Martyr Vermilius Florentinus sacrarum Literarum olim in Schola Tygurina Professor, Locorum communium classe. 3. cap. 4. §. 32. Edit. Tygurinæ anni 1587. pag. 528. *Auricularis Papistarum Confessio superstitiosa est.*



proponunt susci-  
pere Baptismum,  
inchoare novam  
vitam & ser-  
vare Divina  
Mandata.

Sin ; that is to say, By  
that Repentance which  
ought to precede Bap-  
tism. Lastly, When  
they resolve to receive  
Baptism, to begin a  
New Life, and to keep  
the Commandments  
of God.

1 Professio Fi-  
dei. Et ex his  
(Sacramentis)

1 I believe, that Three  
of these Sacraments,

it is a Sacrilege, and  
the Confession which pre-  
cedes it, full of Super-  
stition : That (m) the  
Doctrine of the Church  
touching Penance, is Di-  
abolical and Blasphe-  
mous : That (n) Confir-  
mation is an Apish Action,  
the Holy Chrisme bles-  
sed by worse than Ma-

(m) Theodorus Beza in Antithesi Papatus & Christianismi tom. 1. oper. seu tract. Theologic. pag. 65. *Penitentia Sacramentum excogitarunt, &c. Nos autem in hac vere diabolica doctrina, &c. Itaque Papistarum Doctrinam ut blasphemam, &c.*

(n) † Dans l' Advertissement au Catechisme de Charenton pag. 38. du Livre intitule : *La forme des Prieres, &c.* de l' Edit. de 1670. *C'est la Confirmation, ou il n'y a que singeries sans aucun fondement.* Andræas Rivetus in *Catholico orthodoxo seu summa Controversi. tract. 2. quæst 25. Sect. 3. tom. 1. pag. 498. Ostendant nobis, unquam hanc artem a veteribus fuisse traditam, & magis eas (Ceremonias) insimulare desinemus ; ni facient semper pro diaboli artibus iis, quas servum suum Apollonium Tyaneum docuerat, similibus habebimus, de quo Philostratus testatur, quod certis gestulationibus diabolos ejecerit : Ibidem quæst. 27. Paragr. 3. pag. 750. Potissimæ eorum (Romanorum) Ceremoniæ sunt superstitiosæ, frigide, aut ridiculæ, verboque Dei contrariæ.* Joannes Calvinus, l. 4. Institut. cap. 19. Paragr. 7. pag. 389. de Confirmatione loquens. *Vacuum & frigidum signum, quod similia isti faciunt mimitice tantum & sine re effingunt. Mox : Hoc non a me, sed a Domino audacter pronuntio : qui oleum vocant oleum salutis, salutem, quæ in Christo est abjurant, Christumque abnegant, &c. ibid. Paragr. 10. Oleum diaboli mendacio pollutum. Tu ne pinguedinem fætores duntaxat halitus tui inquinatam & verborum murmure incantatam, &c. Audes Christi Sacramento (Baptismo) opponere.* Theodorus Beza in Antithesi Papatus & Christianismi tractat. Theologicarum tom. pag. 69. *Infinitis adhibitis plusquam magicis Ceremoniis oleum ipsum millies adoratur, &c. neque apud eos ullum sacrum Mysterium, absque magico isto oleo consecratur.* † Joannes Heydeggerus in *Anatome Concil. Tridentini. ad sess. 22. Can. de Ceremoniis Missæ, tom. 2. pag. 802. Pluræque Ceremoniæ debentur prave imitationi, vel Gentilismi, vel Judæismi (mox) Histrionicus ritus, quo toties Sacerdos se Populi precibus commendat. Et tom. 1. pag. 320. de ritibus Baptismi loquens : Assuerunt ritus quos faciunt partem Sacramenti, & quibus mysterium affingunt, partim sordidos & impios, partem mimicos, &c. Sor-*



*Baptismum,  
Confirmationem  
& Ordinem sine  
sacrilegio reite-  
rari non posse.*

that is to say, Baptism, Confirmation, and Order, cannot be reiterated without Sacrilege.

gical Ceremonies ; that it is the Oyl of the Devil ; and cannot be called useful to Salvation, without rejecting Jesus Christ ;

*didas illas actiones, veluti cum ad pellendum demonium sacrificus ter exsufflat in faciem Infantis, & accipiens de saliva oris sui tangit ejus nares & aures, quam Ceremoniam a Messallianis & Euchetis mutuati sunt, perinde ac si diaboli sint Scorpiones saliva extinguendi. Andræus Rivetus in Catholico Orthodoxo seu Summa Controvers. tract. 2. quæst. 17. Paragr. 3. tom. 1. pag. 417. de aqua lustrali seu Benedicta loquens: Gestibus ridiculis incantata, &c. Ipsissime diaboli sunt insidia: Epiphanius Hemero-Baptistas, quotidie se baptisantes, non purgandi corporis causa; sed peccatorum remissionis gratia refellebat; ea hæresis hodierno die in Papatu viget, &c. Ibid. Paragr. 5. Papista aquam lustralem a Gentilium Ceremoniis sunt mutuati, in quibus hæc erat una ex vulgarissimis. Joannes Calvinus l. 4. Institut. cap. 17. Paragr. 15. pag. 369. Consecratio tantundem apud eos valet ac magica incantatio. Synoplis purioris Theologiæ conscripta per Joannem Polyandrum, Andræam Rivetum, Antonium Walæam, & Antonium Thyrium Theologiæ Doctores & professores in Academia Lugdunensi apud Batavos, disputat 43. Thesi. 37 pag. 639. Edit. Elsevir. an. 1625. Inre a Pontificiorum sacrilega audacia abhorremus, qui Ceremonias Sacramentales Institutioni Christi addiderunt, quas meritorias esse & vim quamdam arcanam & spiritua-lem in sanctificando habere, partemque divini cultus efficere decernunt. \* Burnet dans ses Remarques sur les Actes de la dernire Assemblée Generale du Clerge de France, Edit, de Londres 1683. pag. 54. Aufquelles (Ceremonies) on attribue la vertue de chasser le diable, de conserver le corps & l'ame, de guerier de tous les maux temporels & spirituels: cette maniere de charmes est une des parties les plus grossieres de la Religion des Payens. N'est-ce pas regarder Dieu du meme œil, que les Payens, & n'est-ce pas les imiter dans leurs Contumes, d'attirer les vertus par les charmes.*

Theodorus Beza in brevi Confessione Fidei art. 24. tractat. Theologiar. tom. 1. pag. 83. Ecclesiam infinitis Ceremoniis onerarunt, et ita quidam in Christianismum, non tantum in Judæismum; sed etiam in Paganismum omnino trans-  
formarint. Joannes Calvinus in L. de vera Ecclesiæ reformandæ ratione, opus-  
culorum pag. 297. Andræus Rivetus in Catholico Orthodoxo, seu Summa Con-  
trovers. quæst. 1. Procemiali de Hæresibus tom. 1. pag. 41. Ethnophrones apud  
Damascenum et Nicetam habentur Heretici; quia cum Gentium instituta seque-  
rentur, in aliis erant Christiani: Papiste fere in omnibus suis Ceremoniis sunt  
Ethnophrones, &c. \* Georgius Dounamus Libro cui titulus. Papa Antichri-  
stus; L. 3. cap. 6. Paragr. 2. pag. 176. Cum Cerinthianis, et Ebionitis additi  
sunt ex parte Judæismo, multosque Judæorum ritus, Christi morte antiquatos ob-  
servant.



1 Conc. Trid. sess. 14. can. 6. *Si quis negaverit Confessionem Sacramentalem, vel institutam, vel ad salutem necessariam esse jure divino, aut dixerit modum secretae confitendi soli Sacerdoti, &c. alienum esse ab institutione & mandato Christi, vel inventum esse humanum, Anathema sit.*

1 If any one shall deny Sacramental Confession either to have been Instituted, or to be necessary to Salvation, by Divine Right, or shall say, That the manner of Confessing secretly to the Priest alone, which is practised in the Catholic Church, is not conformable to the Institution and Command of JESUS CHRIST, but that it is an Human Invention; Let him be *Anathema*.

2 Idem Concil. Trid. can. 7. ejusdem sess. 14. *Si quis dixerit in Sacramento Pœnitentiæ ad remissionem peccatorum necessarium non esse jure divino, confitei omnia & singula peccata mortalia,*

2 If any one shall say, That in the Sacrament of Penance, it is not necessary by Divine Right, in order to the Remission of Sins, to confess all and every the Mortal Sins,

that the Ceremonies used in the Church are Magical Incantments, like those which the Devil taught his Disciple Apollonius Thyanæus; that they are Superstitious, Prophane, Impious, Ridiculous, &c. taken from the Pagans, Jews, and Ethnophronian Heretics, &c. That Holy Water is a renewing of the Heresie of the Hemerobaptists; and the Ceremonies of Mass, a Farce; that we attribute to Ceremonies a Power to give Grace, and to chase away the Devil by a kind of Charm, in imitation of the Pagans; that the Church has by these Ceremonies changed Christianity, not only into Judaism, but also into Paganism: That (o) we make Idols

(o) Franciscus Burmannus in Synopsi Theologica L. 7. c. 5. §. 11. pag. 330. *Opinio operis operati uti voce, ita magis sensu barbara, cum externis signis sacrilegam potestatem attribuat, praeque ipso Christo externorum rituum Idola Ecclesiae tractanda & colenda offerat.*



*quorum memoria,  
cum debita & di-  
ligenti pramedi-  
tatione habeatur,  
etiam occulta, &  
que sunt contra  
duo ultima Deca-  
logi Præcepta, &  
circumstantias,  
quæ speciem pec-  
cati mutant, &c.  
Anathema sit.*

which, after a due and diligent Examen, shall be remembered; yea, even secret Sins, and those which are committed against the two last Commandments, with the Circumstances which change the Species of the Sin, &c. Let him be *Anathema*.

of the Sacraments; that we propose them to the People to be adored.

*1 Professio  
Fidei: Receptos  
quoque & appro-  
batos Ecclesiæ  
Catholicæ ritus,  
in supradictorum  
omnium Sacra-  
mentorum solen-  
ni, administrati-  
one, recipio &  
admitto.*

1 I do also receive and admit the acknow-  
ledged and approved  
Rites and Ceremonies  
of the Catholic Church,  
in the Solemn Admi-  
nistration of the afore-  
said Sacraments.

## ARTICLE III.

## Of Justification and Merits.

PROFESSIO  
FIDEI.

*Omnia & singula, quæ de Peccato Originali & de Justificatione, in Sacro-sancta Tridentina Synodo, definita & declarata fuerunt, amplector & recipio.*

2 Conc. Trid. sess. 5. in Decreto de Peccato Originali, §. 3. *Si quis Adæ peccatum, quod origine unum est, & propagatione, non imitatione trans-*

DOCTRINE of the  
CHURCH.

**I** Embrace (1) and receive all and every one of the things, w<sup>ch</sup> have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification.

2 If any one assert, the Sin of Adam, (which is one in the Origin, and being transmitted to us by Gene-

CALUMNIES of  
PROTESTANTS.

**T**hat (a) it is Blasphemy against God, to say, We are not Justified by Faith only; and that it is not sufficient to be Justified, to have Faith in JESUS CHRIST: That (b) to Explicate the Word FAITH, as we do in this Point of Justification, is to destroy Faith, and Christian Religion: That

(a) In Confessione Fidei Ecclesiarum Belgicarum oblata Synodo Dordrechtanæ, inter Acta hujus Synodi pag. 308. primæ partis Edit. Elsevir. anni 1600. approbata est hæc Confessio in Synodo Protestantium Gallia Vitriaci habita 25. Maii anno 1583. *Necessarium est, aut omnia, quæ ad salutem nostram requiruntur in Jesu Christo non esse, aut si in eo sunt omnia, tum eum qui fide Jesum Christum possidet, totam salutem habere: asserere itaque Jesum Christum minime sufficere; sed aliis quoque præter ipsum opus esse, horrenda omnino in Deum blasphemia est. Nam inde sequeretur, ipsum Christum ex parte tantum Servatorem esse. Merito igitur dicimus cum Paulo nos sola fide justificari.*

(b) † Thesaurus disputat. Sedan. th. 22. de Justificatione part. 1. tom. 1. pag. 625. *Hominibus quibus propositum est Christianam Fidem cuniculis subruere & machinis evertere, Sathan suggestit compendiosam viam, qua unius vocis (Fidei) corruptione, totam Fidem Christianam pessundarent; & Fidem Christianorum a Christi gratia, ad suas ipsorum virtutes & opera converterent.*



*fusam omnibus, inest unicuique proprium, vel per humanæ naturæ vires, vel per aliud remedium asserit tolli, quam per meritum unius mediatoris Jesu Christi, Domini nostri, qui nos Deo reconciliavit, in sanguine suo, aut negat ipsum Christi Jesu meritum, per Baptismi Sacramentum in forma Ecclesiæ rite collatum, tam adultis, quam parvulis applicari, Anathema sit.*

ration, and not by Imitation, becomes proper to every one, can be taken away either by the Power of Human Nature, or by other Remedies, than the Merits of JESUS CHRIST our Lord, and only Mediator, who has Reconciled us by his Blood; or deny, the same Merits of JESUS CHRIST are applicated, as well to those of riper Years, as to Infants, by the Sa-

(c) in Justification and Penance, we content ourselves with meer Human Endeavours, rejecting the Assistance of the Holy Ghost: That (d) out of diffidence in the Merits of JESUS CHRIST, we have recourse to our own Good Works, and to the Intercession of Saints: That (e) we adopt the Error of the Pelagians, concerning the Impeccability of the Just: That (f) we teach, Baptism gives us the same

(c) Phillippus Melancton in Epitome renovatæ Doctrinæ Ecclesiasticæ, tom. 2. operum pag. 4. *Nec in Pœnitentia, nec in justificatione requirunt Spiritum Sanctum; sed rationis conatu contenti sunt, qui tamen nihil aliud, nisi mera Hypocrisis est.*

(d) \* Gulielmus Bucanus loco 31. de Justificat. paragr. 48. pag. 356. *Christi meritis diffisi, confugiunt ad merita bonorum operum, & suffragia Sanctorum.*

(e) Andreas Riverus in Catholico orthodoxo, seu summa Controversæ. quest. 1. Proximali de Heresibus tom. 1. pag. 39. *Pelagiani docebant hominem justum in hac vita nullum omnino habere peccatum, &c. Tales & similes Hereses in Papatu vigent: omnes docent posse hominem in hac vita perfecte legem implere, unde sequitur eum esse sine peccato.* Franciscus Burmannus in Synopsi Theologica l. 6. c. 7. paragr. 20. tom. 2. pag. 232. *Adoptarunt Pontificii Pelagianorum impeccantium, dum regenitos omni peccato mortali, omnique malo habitu carere posse contendunt, ac in Synodo Tridentino Justos in omni opere venialiter, nedum mortaliter peccare negant, quam sententiam sine manifesta hypocrisi, et divinæ Legis violatione tueri non possunt.*

(f) Joannes Calvinus l. 4. Institut. c. 15. paragr. 10. pag. 351. *Perspicuum est quam falsum sit, quod docuerunt pridem nonnulli, in quo alii persistunt, per Baptismum solvi nos et eximi ab originali peccato, & a corruptione, quæ ab Adam in universam posteritatem propagata est, atque in eandem justitiam naturæque puritatem restitui, quam obstinisset Adam, si in ea, in qua primum creatus fuerat, naturæ integritate stetisset.*



crament of Baptism, rightly conferred according to the Form and Custom of the Church; Let him be *Anathema*.

1 If any one deny the Guilt of Original Sin to be remitted by the Grace of our Lord **JESUS CHRIST**, conferred in Baptism, or affirm, all that has truly and properly the Nature of Sin, not to be taken away; but only, as it were, blotted out, or not imputed; Let him be *Anathema*. Nevertheless, the Holy Council confesses and

Degree of Sanctity Adam would have had, if he had persevered in the State of Innocence: That (g) our Doctrine which teaches Original Sin to be taken away by Baptism, is Diabolical; that the Glory of **JESUS CHRIST**, and the Salvation of Souls require it be not tolerated; and that it was forged upon the Anvil of the Avarice and Ambition of the Clergy, to extol the Efficacy of the Sacraments, and to augment the Honour and the Revenues of their Function: That we fall into a Contradiction, by saying,

1 Sect. 5. Si quis per Jesu Christi Domini nostri gratiam, quæ in Baptismate confertur, reatum Originalis Peccati remitti negat, aut etiam asserit, non tolli totum id quod veram & propriam peccati rationem habet; sed illud tantum dicit radi, aut non imputari, *Anathema* sit, &c. Manere autem in baptisatis concupiscentiam, &c hanc quam aliquando Apostolus peccatum appellat, declarat.

(g) Theodorus Beza in Antithesi Papatus & Christianismi tract. Theologicar. c. 7. tom 1. pag. 63. Romani originis peccatum, levi aquæ aspergine, volunt statim ac penitus in nobis elui, & ejus reliquias docent peccati rationem non habere, nisi consenses accedat, quam Doctrinam prorsus diabolicam esse affirmamus. Hieronymus Zanchius operum Theologicorum Vol. 1. tom. 4. Edit. Gamoneti anni 1605. pag. 71. l. 1. de peccato Originali cap. 5. thesi 3. de Concupiscentia in renatis: Non potest negligi hæc Controversia, quin negligatur gloria Christi, &c. Ergo si nobis cordi est gloria Christi & salus nostra, non debemus permittere, ut Pontificia sententia obtineat in Ecclesia; sed pro viribus expugnanda est. † Johannes Heydeggerus in Anatome Conc. Trid. ad sess. 5. de Peccato Originali. tom. 1. pag. 131. Totum dogma de expunctione Peccati Originalis per Baptismum, ad avaritiæ & superbiæ incudem formatum est. Id enim dant operam Clerici, ut Sacramentorum, quæ ab ipsis conferuntur, extollatur efficacia, & inde ministerio suo lucrum ac bonos accrescat.



*sancta Synodus Ecclesiam Catholicam, nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinatur.*

acknowledges that Concupiscence, or the Inclination to Sin, remains in Persons Baptized; but also it declares, this Concupiscence, which the Apostle sometimes calls Sin, was never understood by the Catholic Church to be called Sin, as being truly and properly Sin in the Regenerate; but because

(h) Concupiscence is not properly speaking a Sin in the Regenerate; and that it is to accuse the Apostle of not having thought of what he writ, to pronounce Anathema to the Holy Scripture; and to commit a kind of Deicide: That (i) according to our Doctrine, we prepare our selves for Grace, and merit it by our Works, which precede

(b) Charles Drelincourt Ministre de Charenton en son Abrege des Controverses c. 72. pag. 300. de l'Edition de l'an 1674. *L'Eglise Romaine enseigne que la Convoitise demeure apres le Baptême: donc l'Eglise Romaine confesse contre soy-meme, que le peche demeure apres le Baptême.* † Thesaurus Disput. Sedan. th. 53. de Baptismo parte 3. tom. 1. pag. 787. *Apostolum Tridentini Patres, ausi sunt accusare oscitantia & locutionis improprie & non vera, dicentes Apostolum concupiscentiam appellasse peccatum, non quod vere & proprie peccatum esset in renatis, &c.* † Joannes Heydeggerus loco mox laudato. tom. 1. pag. 131. *Viderit Synodus Tridentina, an non Scripturam sacram Anathemate, nefarie ac veluti de qua x̃ra perculserit.*

(i) Philippus Melancton in Epitome renovato Doctrinae Ecclesiasticae tom. 2. pag. 4. *Aristotelici Theologi docent mereri nos nostris viribus & nostro conatu gratiam* † Le Ministre Noguier, reponse a l'exposition de la Doctrine de l'Eglise par M. l'Eveque de Meaux pour lors Eveque de Condom. 1. partie c. 12. pag. 103. *Monsieur de Condom ne donne t-ill pas a connoître, qu'il approuve ce que toute l'Ecole de Rome soutient, que si l'homme par son libre arbitre ne peut pas faire des œuvres, qui meritent la vie Eternelle, il peut avoir des mouvemens, qui le disposent a recevoir la grace, ce qui s'appelle dans leur langage merite de congruite.* † La seconde Reponse de l'Anonyme au mesme ouvrage de M. de Meaux pag. 85. *Le Concile de Trente enseigne que de nous-mesmes, nous nous preparons, & nous disposons a la grace, qui nous regenere.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 8. Sect. 25. tom. 2. pag. 241. *In eo erant Pontificii, quod meritum operibus ante gratiam factis tribuunt.* † Jurieu dans son Livre intitule Preservatif. pag. 150. article 7. *Le Concile de Trente par ses ambiguités & ses expressions vagues, a laisse le Semipelagianisme, & mesme le Pelagianisme en son entier.*



it is an Effect of Sin, and inclines to it.

1 Idem Concil. sess. 6. can. 1. *Si quis dixerit hominem suis operibus, quæ vel per humanæ naturæ vires, vel per legis Doctrinam fiunt, absque Divina per Jesum Christum gratia, posse justificari coram Deo; Anathema sit, &c.*

1 If any one say, That a Man may be justified before God, by his own Works, which are performed only by the force of Nature, or the Light of the Law, without the Grace of GOD thro' JESUS CHRIST; Let him be Anathema.

2 Can. 3. *Si quis dixerit sine preveniente Spiritus sancti Inspiratione, atque ejus adjutorio, hominem credere sperare, deligere aut poenitere posse, sicut oportet, ut ei Justificationis gratia con-*

2 If any one say, That without the preventing Inspiration of the Holy Ghost, a Man may perform such Acts of Faith, Hope, Charity, and Repentance, as he ought to do, whereby to obtain the Grace of Justi-

it, as the Pelagians held; and that the Council of Trent has left Semi-Pelagianism, yea and Pelagianism also, uncondemned: That (k) JESUS CHRIST is only an occasion of Merit to us; and that having merited for us the first Motions of Grace, we believe him no more necessary; and that we alone merit the Remission of our Sins: That (l) we teach, a Person having Justifying Faith, may be damned: That (m) we attribute to the Blessed Virgin the Authority of Justifying us, and to the Pope a Power to sell the Re-

(k) Philippus Melancthon, in Commentar. ad cap. 3. Epist. ad Romanos tom. 3. operum pag. 953. *Tantum tribuunt Christo, quod principium & occasionem merendi nobis promeruerit, ipsi sic loquuntur Christum meruisse primam gratiam, postea sepeliunt eum & fingunt otiosum esse, & imaginantur homines mereri remissionem peccatorum & justos esse propter propriam impletionem Legis.*

(l) † Thesaurus Disputat. Sedanens. th. 5. de Fide justificante & operibus parte 3. tom. 1. pag. 637. *An quidquam est Evangelio magis adversum, aut Religionis Christianæ magis Fundamenta convellens, quam hæc Doctrina, quæ docet hominem præditum Fide justificante posse damnari.*

(m) \* Gulielmus Bucanus loco 31. de Justificatione Sect. 48. pag. 356. *Error Pontificiorum 9 Maria Virgini auctoritatem justificandi tribuunt; Papa potestatem vendendi remissionem peccatorum.*



feratur, Anathema sit.

1 Conc. Trid. sess. 6. cap. 8. *Gratis justificari ideo dicimur; quia nihil eorum quæ justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam præmerentur.*

2 In eadem sess. can. 14. Si quis dixerit liberum hominis arbitrium a Deo motum & excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quoad obtinendam justificationis gratiam se disponat ac

fication; Let him be Anathema.

1 We are therefore said to be Justified gratis; because none of those Acts which precede Justification, whether they be Faith or Works, merit that Justifying Grace.

2 If any one shall say, The Free Will of Man moved and excited by God, by assenting to God exciting & calling us, does not at all co-operate towards the preparing or disposing our selves for obtaining Justifying Grace;

mission of Sin: That (n) our Opinion concerning Merit, is full of Pomp and Pride, essentially contrary to true Piety; and that we are like the Pharisees, puffed up with the Perswasion of our own Justice; because, according to the (o) Divinity of the Pretended Reform'd, all the Best Works of the Just, merit only Hell and Damnation.

(n) † Joannes Heydeggerus in Anatome Concilii Tridentini, tom. 1. pag. 261. *Quid statuendum de hac fastuosa Doctrina*, nostram Doctrinam de meritis operum intelligit. † L'Auteur des Considerations sur les Lettres Circulaires & sur l'Avertissement Pastoral du Clerge de France a ceux de la Religion Pretendue Reformee, quatrieme Consideration pag. 111. *La pensee du merite est d'elle-mesme une pensee d'orgueil, essentiellement contraire, a la vraye piété.* † Jurieu dans le Preservatif. pag. 149. *Pourquoy a-t-on tant de jalousie pour ce terme de merite, qui est superbe & oppose a l'humilite Chrestienne.* † Joannes Heydeggerus ad sess. 6. Conc. Trident. tom. 1. pag. 131. *Ipsos Phariseos Romanenses, suffarcinatos persuasione propria justitie.*

(o) Udalricus Zuinglius in explanatione Articulorum seu Propositionum suarum art. 20. tom. 1. operum fol. 46. *Negue ullum opus existimandum est ut meritum: sed hoc cogitandum potius, omnia nostra opera nihil mereri, quam damnationem.*

*præparet, neque  
posse dissentire si  
velit; sed velut  
inanimè quoddam  
nihil omnino age-  
re, mereque passi-  
ve se habere, A-  
nathema sit.*

and that Man cannot  
refuse his Consent, if  
he would; but that he  
is like an Inanimate  
Thing, without acting  
any thing, being meer-  
ly Passive; Let him be  
*Anathema.*

1 Ibid. can. 9.  
*Si quis dixerit  
sola Fide impium  
justificari, ita ut  
intelligat nihil  
aliud requiri,  
quod ad justifica-  
tionis gratiam  
consequendam co-  
operatur, &c. A-  
nathema sit.*

1 If any one shall  
say, That Man is Ju-  
stified by Faith alone,  
in such manner as they  
understand thereby,  
that to obtain Justify-  
ing Grace, there needs  
nothing else to co-ope-  
rate; Let him be *Ana-  
thema.*

2 Et Can. 11.  
*Si quis dixerit  
homines justifica-  
ri, vel sola impu-  
tatione justitiæ  
Christi, vel so-  
la peccatorum  
remissione, ex-  
clusa gratia &  
charitate, quæ  
in cordibus eo-  
rum, per Spiri-  
tum sanctum dif-  
funduntur, &c.  
Anathema sit.*

2 If any one shall  
say, That Men are  
Justified, either by the  
sole Imputation of the  
Justice of JESUS  
CHRIST; or by  
the sole Remission of  
Sins; Grace and Cha-  
rity, which are diffu-  
sed in their Hearts by  
the Holy Ghost, being  
excluded; Let him be  
*Anathema.*



1 Ibid. can. 25.  
*Si quis dixerit  
 in quolibet opere  
 bono Justum sal-  
 tem venialiter  
 peccare, aut quod  
 intolerabilius est,  
 mortaliter, &c.  
 Anathema sit.*

1 If any one shall  
 say, That in any Good  
 Work whatsoever, the  
 Just Man sins, at least  
 Venially ; or, which  
 is more intollerable,  
 Mortally ; Let him be  
 Anathema.

2 Et can. 26.  
*Si quis dixerit  
 Justos non debe-  
 re pro bonis ope-  
 ribus, quæ in Deo  
 fuerint facta,  
 expectare, &  
 sperare eternam  
 retributionem a  
 Deo per ejus mi-  
 sericordiam, &  
 Jesu Christi me-  
 ritum, si bene a-  
 gendo & Divina  
 Mandata custo-  
 diendo, usque in  
 finem persevera-  
 verint, Anathe-  
 ma sit.*

2 If any one shall  
 say, The Just ought  
 not, for their Good  
 Works done in GOD,  
 to expect nor hope  
 from Him an Eternal  
 Recompence, through  
 his Mercy, and the  
 Merits of JESUS  
 CHRIST, so they  
 persevere to the End  
 in doing Good, and  
 keeping his Com-  
 mandments ; Let him  
 be Anathema.

## ARTICLE IV.

Of the Adoration of Jesus Christ in the Eucharist;  
and of the Mass.PROFESSIO  
FIDEI.DOCTRINE of the  
CHURCH.CALUMNIES of  
PROTESTANTS.

1 Profiteor pariter in Missa offerri Deo verum, proprium & Propitiatorium Sacrificium pro vivis & defunctis.

2 Conc. Trid. sess. 22. cap. 1. Sacrificium, quo cruentum illud semel in cruce peragendum representaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salu-

**I** Likewise profess, (1) That in the Mass there is offered up to GOD a true, proper, and Propitiatory Sacrifice for the Living, and the Dead.

2 A Sacrifice, by which is represented unto us the Bloody Sacrifice of JESUS CHRIST, once offered up upon the Cross; by which the Memory of it is

**T**hat (a) we have forged a New Priesthood, of which Jesus Christ is not the Author; and another Sacrifice besides that of his Death, in which we prefer the Priest before Jesus Christ: That (b) in the Sacrifice of the Mass, we place the Saints, in whose Remembrance we Celebrate it, above

(a) † Thesaurus Disputat. Sedan. de Sacramento Eucharistiae parte 2. th. 40. tom. 1. pag. 810. Tenentur violatæ Religionis & depravati Evangelii, qui nobis ex humano cerebro procuderunt novum Sacerdotium cujus Christum non est Autor, &c. Et in Thesi 12. de Missa & Transubstantiatione pag. 825. ejusdem tom 1. Tenetur Ecclesia Romana violatæ Religionis, quæ novum sacerdotium & Sacrificium instituerit, absque ullo Dei mandato, per quod Sacrificium Sacrificulus Christo antepositur.

(b) † Ibidem th. 34. pag. 828. Eo procedit superstitio, ut Sacerdos dicat se Christum offerre Deo in honorem Sanctorum, quæ oratio Sanctos supra Christum evehit.



*taris virtus in remissionem eorum, quæ a nobis quotidie committuntur peccatorum, applicantur.*

*I Professio Fidei: Atque in Sanctissimo Eucharistiae Sacramento esse vere realiter & substantialiter Corpus & Sanguinem una cum Anima & Divinitate, Domini nostri Jesu Christi: fierique conversionem totius substantia panis in corpus & to-*

preserved to the End of the World, and by which the Vertue thereof, so Beneficial for the Remission of our daily Sins, is applied unto us.

I believe, That in the most Holy Sacrament of the Eucharist, there is truly, and really, & substantially, the Body and the Blood, together with the Soul, and the Divinity of our Lord JESUS CHRIST; and that there is made a Conversion of the

Jesus Christ: That (c) the Sacrifice of the Mass, is a renouncing of the Sacrifice of the Cross, and the Fruits of the Death and Passion of Jesus Christ; that it overthrows and destroys it, by a Sacrilegious Attempt: That (d) we have borrowed the Name of Mass, from the Sacrifices of the Goddess Isis; and that we do once more murder Jesus Christ in this Sacrifice: That our Consecration does not at all

(c) Catechismus Heydelbergensis quæst. 80. referente & laudante Francisco Burmanno in Synopsi Theologica l. 7. c. 15. §. 31. tom. 2. pag. 414. *Missæ Sacrificium nihil aliud est, quam abnegatio unici illius Sacrificii & Passionis Jesu Christi & execranda Idolatria.* Addit ipse Burmannus. *Specie enim sacrificii Christi, Patri quotidie offerendi, excogitatum hic fuit diaboli astu sacrificium falsum & Idololatricum, unice comparatum ad abolendum verum Christi sacrificium, & exstirpandam omnem ejus vim & memoriam.* Joannes Wollebius Theologiæ Professor Basiliensis in compendio Doctrinæ Christianæ L. 1. c. 18. Sect. 22. pag. 103. Edit. Amstelodamensis an. 1655. *Evertunt eandem Christi satisfactionem Papani, alios Sacerdotes constituentes, & Missam Idololatricam pro sacrificio obtrudentes.*

(d) Gulielmus Bucanus loco 48. §. 145. pag. 798. *Pontificiorum errores, qui Missa nomen a sacris Isidis sunt mutuati, &c. Verba cæne Dominica, in Ephesias Litteras transformant, seu in consecrationem talem, quæ nihil differt ab incantationibus magicis, &c.* pag. 799. ibidem, *Qua ratione Sacrificium Crucis Christi prorsus evacuatur, unicum & perpetuum ejus Sacerdotium negatur, mortis ejus meritum obruitur, Christus rursus occiditur.* Synopsis purioris Theologiæ Professorum Lugdunensium apud Batavos disp. 46. th. 1. pag. 698. *Pontificii, loco Cæne a Christo instituta, nobis Missam obtrudunt; hæc Sacramentum impietatis, signum Apostasie, ac vinculum dissensionis appellari potest.*



*ius substantia  
vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat : fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi.*

**1** Conc. Trid. sess. 13. can. 6. *Si quis dixerit in Eucharistiae Sacramento Christum unigenitum Filium Dei non esse cultu laetitia etiam externo Adorandum, &c.*

whole Substance of Bread into the Body, and of the whole Substance of Wine into the Blood; which Conversion the Catholic Church calls Transubstantiation. I confess also, that under each Species whole and entire CHRIST, and a true Sacrament is received.

**1** If any one say, that JESUS CHRIST, the only Begotten Son of GOD, is not to be Adored in the Blessed Sacrament of the Eu-

differ from Magical Incantments ; and that the Mass may be called the Sacrament of Impiety, the Sign of Apostacy, and the Bonds of Dissention : That (e) Mass is Celebrated amongst us, as formerly the Orgia's and Bacchanalia's of the Pagans : That (f) in the Mass we offer up Jesus Christ to God, in honour of his Saints, that through his Merits we may obtain their Intercession to God for us : That (g) we Adore a

(e) Gulielmus Bucanus loco mox laudato pag 800. *Scenico & histrionico ornatu, gestu, boatu, murmure, sibilis, gemitibus, cantu & aliis modis, tanquam Orgia Sacra & Bacchanalia celebrant, &c.*

\* (f) Georgius Dounamus in libro cui titulus est, *Papa Antichristus*, L. 3. c. 7. pag. 203. *Missas etiam celebrant, hoc est, Christum ipsum Deo offerunt, in honorem Sanctorum, pro illorum intercessione apud Deum obtinenda.*

(g) Franciscus Burmannus in Synopsi Theologica L. 7. c. 15. §. 25. tom. 2. pag. 412. *Sacramentum hoc in Idolum in Ecclesia erexerunt, qui summus erroris gradus est, ita ut panis ipsorum venenum sit, cum non manducetur solum ; sed & adoretur. Et §. 28. eadem pag. Nos autem hoc pacto Sacrilegio & Idololatria contaminari Ecclesiam, Deumque novum invehiri, & fursuraceum denique numen coli contendimus. Theodorus Beza in Antithesi Papatus & Christianismi tom. 1. tractat. Theologic. pag. 64. Ita fit ut miseri Papiste, ex ipsorum placitis vel sint Idololatrie panis enim adorationem, vel ipsi quidem non inficiabuntur esse Idololatriam, vel non nisi sub conditione, si forte adfuerit, fursuraceum illud suum numen possint adorare. Franciscus Burmannus mox laudatus eodem L. & capite. Sect. 29. pag. 413. tom. 2. Adorant aliquid, quod Christus non est ; sed Idolum.*



& ejus Adoratores esse Idolatras, Anathema sit.

charist with Divine Worship, and that External, and those who Adore him are Idolaters ; Let him be Anathema.

Breaden God : That (h) we renew the Error of the Nestorians, adoring instead of Jesus Christ, what is not Jesus Christ, but a Morsel of Bread.

\* (h) Georgius Dounamus in L. cui titulus est ; *Papa Antichristus* : l. 3. c. 6. pag. 180. *Sicut Nestoriani Christum hominem adorant, non quod Deus sit ; sed quia Deo conjunctus ; atque ita creaturam pro Creatore adorant ; sic Pontificii latræ cultum, qui soli Deo debetur Sacramento Eucharistie exhibent, non quod deus sit ; sed quod Deum in eo adesse credant.* Joannes Calvinus in Epist. ad D. N. S. D. pag. 95. *Secundæ partis Voluminis Institutionum ult. Edit. Amstelodam. Quam belle Missa conveniat cum Cæna Domini, &c. cumulus autem abominationis, ipsa quæ ibi primas tenet Elementi adoratio est.*

## ARTICLE V.

### Of Satisfactions, of Purgatory, and of Indulgences.

1 Con. Trid. sess. 14. cap. 8. *Quoad Satisfactionem sanctæ Synodus declarat falsum omnino esse & a verbo Dei alienum, culpam a Domi-*

#### DOCTRINE of the CHURCH.

AS to (1) Satisfaction, the Holy Council of Trent declares, That it is al-

#### CALUMNIES of PROTESTANTS.

THat (a) our Doctrine touching Satisfactions & Purgatory is full of Pomp

(a) Franciscus Burmannus in Synopsi Theologica L. 6. c. 9. Sect. 38. tom. 2. pag. 258. *Satisfactio merum est figmentum infandæ superbiæ plenum & Christi redemptioni adversum.* † Thesaurus disputat. Sedaneni. Thesi 6. de Satisfactionibus, tom. 1. pag. 595. *Sævisissima omnium Satisfactio illa est, quam Purgatorium vocant, voce quidem barbara ; sed sensu magis incongruo & in Christum contumelioso.* Synopsi purioris Theologiæ disputat. 39. Thesi 21. pag. 543. *Aliquis esse satisfactiones pro peccato præter satisfactionem Christi, dogma absurdum & blasphemum est.*

*no numquam remitti, quin universa etiam poena condonetur.*

together false, and contrary to the Word of God, to say, The Fault is never Pardoned by our Lord, but the whole Pain is also at the same time remitted.

i Ibidem. Neque vero ita nostra est Satisfactio hac quam pro peccatis nostris exsolvimus, ut non sit per Christum Jesum; nam qui ex nobis, tamquam ex nobis

i But this Satisfaction which we make for our Sins, is not so ours, that it is not made by JESUS CHRIST: For we, who of our selves, as of our own

and Pride, and injurious to JESUS CHRIST: That (b) it makes GOD to be unjust; and is an Invention proceeding from the Shop of Satan: That (c) all Fasts and Mortifications affront JESUS CHRIST; and that it is so far from being Lawful for us to make use of them, whereby to render Satisfaction to GOD, they heap new Crimes upon us:

(b) Thesaurus disputat. Sedenens. th. 7. de Satisfact. tom. 1. pag. 595. Cum protota poena Christus abunde satisfecerit, alienum plene est a Justitia Dei, pro uno eodemque debito geminam exigere solutionem. Johannes Calvinus L. 3. Institut. c. 5. Sect. 6 pag. 175. Clamandum non modo vocis, sed gutturis ac laterum contentione Purgatorium exitiale Sathanae esse commentum, quod Christi crucem evacuat, quod contumeliam Dei misericordiae non ferendum irrogat, &c. Superest Purgatorium meram esse eamque horribilem in Christum blasphemiam. † La Confession de Foy des Pretendus Reformez de France art. 24. Nous tenons le Purgatoire pour une illusion procedee de la boutique de Satan.

(c) Joannes Calvinus ubi mox supra. † Thesaurus disputat. Sedan. th. 5. de Satisfactionibus tom. 1. pag. 595. Jejunia, peregrinationes, multas pecuniarias sub obtentu Poenitentiae, & flagellationis laconica διακρίσεις Imitamentum vocant operas satisfactoria, his irrisu putant Deo satisfieri pro poeni temporali. Et Thesi 16. pag. 597. Praesto est perfectissima Christi satisfactio; cui adjungere sublesta quedam opera, gerrasque siculas, flagellationem & ciborum distinctionem, tum incubare solo & cranium habere pro cervicali, & sub interula nodofo succingi, qui lumbos exul erit cedit in Christi contumeliam. Mox: Sane haec ad Lydium verbi dei lapidem explorata, tantum abest ut satisfaciant Deo, ut etiam poenam mereantur, & ad lancem judicii divini ponderata, immensum quantum peccata novo pondere prae-gravent.



*nihil possumus, eo co-operante, qui nos confortat omnia possumus, ita non habet homo unde gloriatur: sed omnis gloriatio nostra in Christo est, in quo vivimus, in quo meremur, in quo satisfacimus facientes fructus dignos Pœnitentiæ, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur a Patre.*

selves, can do nothing, can do all things by the Assistance of Him who strengthens us: So that Man has nothing wherein to glory; but all our Glory is in JESUS CHRIST; in Whom we Live, in Whom we Merit, and in Whom we make Satisfaction; bringing forth Fruits worthy of Repentance, which have their Force and Merit from Him; which are offer'd up to the Father by Him, and

That (d) our Doctrine touching Satisfaction, is grounded upon JESUS CHRIST's having satisfied only for Sins committed before Baptism; and denies the All-sufficiency of the Blood of the Saviour of the World: That (e) the Origine of our Satisfaction, is derived from Pagan Observances; and is sustained by many Blasphemies: That (f) we hold, We do by our Satisfaction discharge our

(d) Ibidem th. 24. pag. 598. Nititur hoc dogma illo axioma, quo vix ulla est capitalior Doctrina, Christum morte sua nos liberasse a pœna & culpa peccatorum, quæ antecedunt Baptismum; at pro pœnis peccatorum, quæ fiunt post Baptismum, Christum aut non satisfacisse, aut satisfactionem ejus nobis, non imputari. Joannes Calvinus L. 3. Institut. c. 5. Sect. 2. pag. 574. Qui poterat fœdus profanari Christi Sanguis, quam dum negatur sufficere ad peccatorum remissionem, ad reconciliationem ad satisfactionem, nisi velut arescentis & exhausti defectus aliunde suppleatur & sufficiatur.

(e) Philippus Melancton in respons. ad articulos Bavaricos; ad art. 19. tom. 1. operum fol. 367. Apparet hoc ritus (Satisfactionum) a vetustate Ethnica sumptos fuisse: nam apud Ethnicos homicidæ gerebant signa reatus, ut agnoscerentur ab aliis & vitarentur tanquam polluti, nec cum eis mensæ & convictus societas esset, ut Orestes queritur se, vagatum esse, nec receptum ad aliorum mensas. Joannes Calvinus L. 3. Institut. c. 5. Sect. 6. pag. 575. Cum ex multis blasphemis Purgatorium constructum sit & novis quotidie fulciatur.

(f) † Thesaurus disputat. Sedan. th. 9. de Satisfactionibus, tom. 1. pag. 600. Hanc compensationem Pontificii dicunt fieri ex condigno, id est per equipollentiam. Theodorus Beza in Antithesi Papatus & Christianismi tract. Theologic. tom. 1. pag. 61. Putarunt Papistæ se posse quadam compensatione satisfacere divine Justitiæ, qua in re plane ac perspicue, se potius stupidos simul ac intolerabili arrogantia præditos declararunt.



*no numquam remitti, quin universa etiam poena condonetur.*

together false, and contrary to the Word of God, to say, The Fault is never Pardoned by our Lord, but the whole Pain is also at the same time remitted.

1 Ibidem. Neque vero ita nostra est Satisfactio hac quam pro peccatis nostris exsolvimus, ut non sit per Christum Jesum; nam qui ex nobis, tamquam ex nobis

1 But this Satisfaction which we make for our Sins, is not so ours, that it is not made by J E S U S C H R I S T: For we, who of our selves, as of our own

and Pride, and injurious to JESUS CHRIST: That (b) it makes GOD to be unjust; and is an Invention proceeding from the Shop of Satan: That (c) all Fasts and Mortifications affront J E S U S C H R I S T; and that it is so far from being Lawful for us to make use of them, whereby to render Satisfaction to GOD, they heap new Crimes upon us:

(b) Thesaurus disputat. Sedenens. th. 7. de Satisfact. tom. 1. pag. 595. *Cum protota poena Christus abunde satisfecerit, alienum plene est a Justitia Dei, pro uno eodemque debito geminam exigere solutionem.* Johannes Calvinus L. 3. Institut. c. 5: Sect. 6 pag. 175. *Clamandum non modo vocis, sed gutturis ac laterum contentione Purgatorium exitiale Sathana esse commentum, quod Christi crucem evacuat, quod contumeliam Dei misericordiae non ferendum irrogat, &c. Superest Purgatorium meram esse eamque horribilem in Christum blasphemiam.* † La Confession de Foy des Pretendus Reformez de France art. 24. *Nous tenons le Purgatoire pour une illusion procedee de la boutique de Sathan.*

(c) Joannes Calvinus ubi mox supra. † Thesaurus disputat. Sedan. th. 5. de Satisfactionibus tom. 1. pag. 595. *Jejunia, peregrinationes, multas pecuniarias sub obtentu Poenitentiae, & flagellationis laconice διακρίσεις Imitamentum vocant operas satisfactoria, his irris putant Deo satisfieri pro poeni temporali.* Et Thesi 16. pag. 597. *Præsto est perfectissima Christi satisfactio; cui adjungere sublesta quaedam opera, gerrasque sculas, flagellationem & ciborum distinctionem, tum incubare solo & cranium habere pro cervicali, & sub interula nodoso succingi, qui lumbos exul erit cedit in Christi contumeliam.* † Mox: *Sane hac ad Lydium verbi dei lapidem explorata, tantum abest ut satisfaciant Deo, ut etiam poenam mereantur, & ad lancem judicii divini ponderata, immensum quantum peccata novo pondere pragravent.*



*nihil possumus, eo co-operante, qui nos confortat omnia possumus, ita non habet homo unde gloriatur: sed omnis gloria nostra in Christo est, in quo vivimus, in quo meremur, in quo satisfacimus facientes fructus dignos Pœnitentiæ, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur a Patre.*

selves, can do nothing, can do all things by the Assistance of Him who strengthens us: So that Man has nothing wherein to glory; but all our Glory is in **JESUS CHRIST**; in Whom we Live, in Whom we Merit, and in Whom we make Satisfaction; bringing forth Fruits worthy of Repentance, which have their Force and Merit from Him; which are offer'd up to the Father by Him, and

That (d) our Doctrine touching Satisfactions, is grounded upon **JESUS CHRIST**'s having satisfied only for Sins committed before Baptism; and denies the All-sufficiency of the Blood of the Saviour of the World: That (e) the Origine of our Satisfactions, is derived from Pagan Observances; and is sustained by many Blasphemies: That (f) we hold, We do by our Satisfactions discharge our

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by Him are accepted  
of by the Father.

1 Professio Fi-  
dei : *Constanter*  
*teneo Purgatori-*  
*um esse, animasq;*  
*ibi detentas Fide-*  
*lium suffragiis*  
*adjuvari,*

1 I constantly hold,  
There is a Purgatory,  
and that Souls therein  
detained, are aided by  
the Suffrages of the  
Faithful.

1 Conc. Trid.  
sess. 25. in De-  
creto de Purga-  
torio : *Præcipit*  
*S. Synodus Epi-*  
*scopis ut sanam*

1 The Holy Coun-  
cil of Trent commands  
all Bishops to have  
a particular care, the

Debts to GOD by E-  
quivalence : That (g)  
Purgatory is a Trick to  
get Money : That, accor-  
ding to our Doctrine,  
Death it self is Tributa-  
ry to the Pope : That (h)  
we allow to Indulgences  
the Power of drawing  
Souls out of Purgatory,  
which we refuse to Jesus  
Christ : That, (i) by  
this Doctrine the Pope  
deposes God from his

(g) † Thesaurus disputat Sedan. th. 26. de Satisfact. tom. 1. pag. 598. *Hoc est certissimum aucupium per quod ipsa mors Pontifici vectigalis est, estque jam ab aliquot sæculis lucrosa hac nundinatio.* Uldaricus Zuinglius in respons. ad Valentinum tom. 1. operum fol. 263. *Impiorum Sacerdotum avaritia, Christi clarissima verba in alienum sensum violentur detorsit, ut Purgatorium suum, quo non alius quæstus illis fuit uberior, possent defendere, quibus in conficta majorum nostrorum miseria, luxus & libidinis sue alimentum, & gaudii lætitiæque occasionem, querere licuit.* Joannis Calvinus in Antidoto Conc. Trid. ad can. 30. sess. 6. opuscul. pag. 253. *Nisi forte instar Vaticinii accipi volunt suum de purgatorio commentum, quod a ventriloquis procedit. Nullum enim est, quod ad refarciendos eorum ventres, æque valeat.* Theodorus Beza in Antithesi Papatus & Christianis in tract. Theolog. tom. 1. pag. 58. *Ignis Purgatorius ad purgandas potius crumenas, quem animas extructus est.* † Thesaurus disputat. Sedanens. tom. 2. pag. 350. th. 4. de commentitiis peccati pœnis, &c. *Ad fastum & quæstum excogitatas esse pœnas Purgatorii, ad quæstum, siquidem animæ hujus ignis terrore percussæ, sacrificiis absorbendas etiam ades tradiderunt, ut ab hisce cruciatibus immunitatem obtinerent, ideo curam suffragiorum pro defunctis persolvendorum sollicitè imperant.* \* Burnet dans ses Remarques sur les Actes de la dernière Assemblée Generale du Clerge de France : *L'Eglise Romaine a plus gagné par le Purgatoire, que n'a fait l'Espagne par la découverte du nouveau monde.*

(h) † Thesaurus disputat. Sedanens. Thesi 22. de Satisfact. humanis tom. 1. pag. 598. *Papalibus Indulgentiis vis tribuitur (eruendi a flammis Purgatorii) quæ Christo negatur.*

(i) † Idem Thesaurus disputat. Sedanens. th. 58. de satisfact. parte 2. tom. 1. pag. 622. *Gravissimum est quod per impium hoc dogma Deus detruditur solio, & Papa supra Deum extollitur : oportet major sit Deo, qui liberat hominem necessi-*



*de Purgatorio  
Doctrinam a san-  
ctis Patribus &  
sacris Conciliis  
traditum a Chri-  
sti fidelibus te-  
neri, doceri, &  
ubique prædicari  
diligenter stude-  
ant.*

sound Doctrine con-  
cerning PURGATO-  
RY, which has been  
delivered by the Ho-  
ly Fathers and Coun-  
cils, be held, taught,  
and also every where  
Preached to the Faith-  
ful.

*1 Professio Fi-  
dei: Indulgenti-  
arum etiam pote-  
statem a Christo  
in Ecclesia reli-  
ctam fuisse.*

I hold the Pow-  
er of Indulgences to  
have been left by JE-  
SUS CHRIST in his  
Church.

Throne, and places himself  
above Him: That (k)  
the Pope sells Indulgences,  
and makes a shameful  
Traffick of them: That  
(l) we believe the Pope  
remits Sins contrary to  
the Will of God; and  
the Indulgences which he  
grants are Efficacious,  
though God do not ap-  
prove of them: That  
(m) the Pope by Indul-  
gences ties the Grace of  
God to a piece of Lead

*tate parendi Dei mandatis. † Pierre du Moulin Ministre de Charenton dans son  
Bouclier de la Foy, sect. 89. Edit de Geneve de l'an 1660. pag. 344. Le Pape  
veut qu'on croye qu'il tire du Purgatorie; en quoy il se met manifestement par des-  
sus Dieu.*

(k) † Thesaurus disputat. Sedanens. th. 13. de satisfact. parte 2. tom. 1. pag.  
612. *Portenta hæc sunt (Indulgentiæ) & nova dogmata conflata ad incudem avari-  
tiæ. His artibus Religio Christiana vertitur in fœdam canponationem. Et antea th.  
19. de Satisfact. parte 2. tom. 1. pag. 602. Ad calcem Bullæ: Datum Romæ;  
cum potius scribendum fuisset venditum Romæ. Andræas Riverus in Catholico Or-  
thodoxo, seu summa Controvers. tract. 3. quest. 13. §. 8. tom 2. pag. 97. Quam-  
vis Indulgentariis vendendi verbum displicere videatur, nihil tamen aliud intelligunt  
per causas justas, sine quibus Indulgentiæ nullus sunt fructus: Ibidem vocat eas:  
Fictas Indulgentias.*

(l) Pierre du Moulin in Hyperaspiste L. 1. c. 40. pag. 300. Edit. Genevens.  
an. 1636. *Papa indulget & remittit peccata Deo invito, & hanc Papæ Indulgentiam  
valere & ratam esse, quamquam Deo non probante pie credendum est. Profecto hi  
homines suis absolutionibus & Indulgentiis se supra Deum efferunt; sedent enim Ju-  
diciis in Dei causa.*

(m) Joannes Calvinus Institut. L. 3. c. 5. Sect. 5. pag. 175. *Porro ut tales abo-  
minationes pratereamus, quis docuit Papam plumbo & membrana, gratiam Jesu Chri-  
sti includere.*

2 Conc. Trid. sess. 25. in Decreto de Indulgentiis. *Atque hujusmodi potestate Divinitus sibi tradita, antiquissimis etiam temporibus Ecclesia usa fuerit.*

3 Professio Fidei: *Illarumque usum Christiano populo maxime salutarem affirmo*

4 Conc. Trid. in eodem Decreto de Indulg. *In his tamen concedendis, moderationem juxta veterem & probatam in Ecclesia consuetudinem adhiberi cupit.*

2 That she has made use of this Power even in the Primitive Times.

3 The Use of them to be very beneficial to Christians.

4 And that (as the Holy Council desires) they ought to be granted with Moderation, according to the Antient and approved Customs of the Church.

and Parchment: That (n) nothing brings CHRIST and his Cross into derision more than Indulgences.

(n) Idem Joannes Calvinus in Epistola adversus Pseudo-Nicodamitas opusculorum pag. 414. *Quid diplomata illa quorum te gratiam appetere simulas? An non edita voce clamant, ut nummis relictis, plenas anathemate, atque omni execratione dignas Indulgentias tibi auferas, &c. atqui eorum latebras si excusseris, nusquam prolixius, quam illic Christum irrideri cum sua cruce reperies.*



## ARTICLE VI.

## Invocation of Saints, Relics, and Images.

1 Conc. Trid. sess. 2. Decreto de Invocat. Sancto. *Sanctos una cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter eos invocare, & ob beneficia impetranda a Deo per Filium ejus Jesum Christum, Do-*

## DOCTRINE of the CHURCH.

**T**He (1) Holy Council teaches, That the Saints Reigning together with JESUS CHRIST, do offer their Prayers to God for Men; that it is good and profitable humbly to Invoke

## CALUMNIES of PROTESTANTS.

**T**hat (a) Invocation of Saints, as we now use it, is Superstitious and Idolatrous: That (b) all we believe concerning it, is nothing but the abuse and deceit of the Devil: That (c) we have no cause to

(a) Joannes Calvinus in antidoto ad articulos sacrae Facultatis Theologiae Parisiensis ad art. 13. opusculorum pag. 196. *Cultum Sanctis exhibere sicut solet mundus, profana est superstitio, & quae gentium potius insaniam redolet, quam Ecclesiae Dei conveniat.* † Thesaurus disputat. Sedanens. de Intercessione Sanctorum parte 2. Thesi 40. tom. 2. pag. 572. *Non abesse ab Idololatria & periculo novos fingendi Deos Sanctorum intercessionem.* Ibidem Thesi 33. de cultu Religioso pag. 598. *Frustra de nobis conqueruntur Pontificii, quod ipsis cultum Idolorum attribuiamus.* Hieronymus Zanchius operum Theologicorum. tom. 4. pag. 504. *Qui invocatur animas Sanctorum, qui ex hac vita migraverunt, Idololatriae est, &c.*

(b) Confession de Foy des Pretendus Reformez de France art. 24. *Nous croyons, que tout ce que les hommes ont imagine de l'intercession des Saints Trepassez, n'est qu'un abus & fallace de Sathan, pour faire devoyer les hommes de la forme de bien prier.* \* Johannes Raynoldus Anglus L. 1. de Ecclesiae Romanae Idololatria, cap. 1. Sect. 3. pag. 43. Edit. an. 1598. *Papistas in invocatione Sanctorum, Reliquiarum cultu, Imaginum veneratione, manifestam impietatem & Idololatriam exercere, queruntur nostri (Protestantes.)*

(c) Thesaurus disputat. Sedanens. th. i. de superstitioso Sanctorum cultu tom. 2. pag. 614. *Transimus ad aliud Idololatriae Pontificiorum caput de adoratione Sanctorum, qua Ethnicorum heroes & Deo acceptos homines inferiore ac relativo*



*minum nostrum,  
qui solas noster  
Redemptor &  
Salvator est ad  
eorum orationes,  
opem, auxilium-  
que confugere :  
illos vero qui ne-  
gant Sanctos æ-  
terna felicitate  
in Cælo fruente-  
s, invocandos esse,  
aut qui asserunt  
vel illos pro homi-  
nibus non orare,  
vel eorum, ut pro  
nobis etiam sin-  
gulis orent, invo-  
cationem esse ido-  
latriam, vel  
pugnare cum  
Verbo*

them, and to have recourse to their Prayers, Help, and Assistance, for the obtaining of Benefits from G O D by his Son JESUS CHRIST our Lord, who alone is our Redeemer and Saviour; and those who deny the Saints enjoying Eternal Felicity in Heaven, are to be Invoked; or who affirm, either they do not Pray

complain, that Protestants accuse us of worshipping Idols, and renewing Paganism; because it is very true, That (d) we renew the Heresie of the Angelicks, and far surpass them: That (e) we renew that of the Collyridians, who Adored the Virgin Mary: That (f) we make her equal to God, and prefer her before Jesus Christ: That in our Prayers to

*cultu adorantium superstitionem renovarunt. Ibidem th. 4. Renovatum Ethnicismum ipsis objicimus.*

(d) Andræas Rivetus in Catholico Orthodoxo seu summa Controvers. quæst. 1. præœmiali de Hæresibus tom. 1. pag. 32. *Angelici in Angelorum cultu inclinati fuerunt, &c. Papistæ omnes, Angelos bonos universos colunt Religioso cultu, & quisque suum Angelum custodem religiose colit.* \* Georgius Dounamus Libro cui titulus est, *Papa Antichristus* : L. 3. c. 6. pag. 173. *Angelicorum de colendis Angelis hæresim longe superant.*

(e) Andræas Rivetus in Catholico Orthodoxo citata quæst. 1. Præœmiali de Hæresibus tom. 1. pag. 32. *Collyridiæ Virginem Mariam colebant & adorabant, qui propterea ab Epiphanio inter hæreticos nominantur, & Idololatriæ appellantur, &c. Papistæ hæc omnia faciunt.*

\* (f) Joannes Raynoldus L. 1. de Romanæ Ecclesiæ Idololatria c. 1. Sect. 13. pag. 63. *Quemadmodum Deus Rex Cæli nuncupatur, sic Mariam Cæli nominant Reginam, nec eodem solum Epitheto, quo Judæi creaturam ornant, præstantiorem quidem, verumtamen creaturam; sed etiam honore pari prosequuntur.* Thodorus Beza in Antithesi Papatus & Christianismi tract. Theologicar. tom. 1. pag. 59. *Papistæ abolent Christi intercessionem, &c. Mariam invocantes, eam Christo ut matrem pupillo anteponunt.* \* Georgius Dounamus L. 3. cui titulus est, *Papa Antichristus* : cap. 6. pag. 176. *Virginem Deiparam tanquam Deam quandam & Reginam Cæli adorant, imo plusquam Christum ipsum venerantur.* Synopsis purioris Theol. disput. 19. Thesi 20. de Idololatria pag. 222. *quam Idololatriam in cultu beatæ Virginis Mariæ ita conduplicant, ut nihil sive in verbis, sive in factis Deo proprium relinquunt; imo supra Christum Deum in æternum benedictum*



Dei adversari-  
que honori unius  
mediatoris Dei  
& hominum Je-  
su Christi, vel  
stultum esse in  
Caelo regnanti-  
bus, voce vel men-  
te supplicare, im-  
pie sentire: San-  
ctorum quoque  
Martyrum &  
aliorum etiam  
cum Christo vi-  
ventium sancta  
Corpora, que vi-

for Men, or the Invo-  
cating them to Pray  
for us in particular  
also, to be Idolatry;  
or that it is repugnant  
to the Word of GOD,  
and contrary to the  
One Mediator between  
GOD and Man, JE-  
SUS CHRIST; or that  
it is a foolish thing to

her we treat her as we  
do JESUS CHRIST;  
and that we do not Ad-  
dress our selves to her in  
these Words, Holy Vir-  
gin, Pray for us; no  
more than we do to JE-  
SUS CHRIST: That  
in all the Proses and Li-  
tanies, in which we Pray  
to Saints, we make no

cuehant. Pierre du Moulin dans sa Nouveaute du Papisme l. 3. Controvers. 1. c. 12. pag. 544. de l'Edition de Sedan de. 1627. *Les charges diverses qu'on donne aux Saints en font foy, &c. es Litanies, on dit Saint Pierre prie pour nous; mais a la Vierge Marie, on ne dit point, sainte Vierge prie pour nous, non plus qu'a Jesus Christ.* Joannes Calvinus Institut. l. 3. c. 20. §. 21. pag. 233. *In suis omnibus Litanis Hymnis & Prosis, ubi Sanctis mortuis, nihil non honoris defertur, nulla fit Christi mentio ubicumque Papismus viget.* Idem Calvinus ibid. paulo ante: *Nimii stuporis fuit, ne dicam insania, nobis per ipsos (Sanctos) accessum (ad Deum) sic velle moliri, ut ab illo (Christo) abduceremur, sine quo nec eis aditus ullus patet. Id aut. m. aliquot seculis factitatum, quis neget, hodieque ubicumque Papismus viget factitari? ad conciliandam Dei benevolentiam eorum merita subinde obtruduntur, atque ut plurimum Christo preterito, per eorum nomina Deus obsecratur, &c. Qua primum pe plexitate Christum inhonorant & solius mediatoris titulo spoliant.* Idem Joannes Calvinus sermone 14. in 1. Epist. ad Timotheum de l'Edition de Geneve de l'an 1561. pag. 72. *Les Papistes n'ont point forge des Patrons & Avocats suivant la Doctrine de l'Ecriture; mais c'est comme si Jesus Christ n'etoit rien, &c. Naus voyons comme Jesus Christ est fortelos par eux, & qu'ils ne luy attribuent rien qui soit, s'ils disoient: Et bien nous prions les Saints de Paradis, pource qu'ils sont membres de l'Eglise, comme je prieray cettu-cy & cettu-la; ainsi en fais-je de Saints de Paradis. Si les Papistes parloient ainsi encore y auroit-il quelque modestie en eux; mais nous voyons quand ils imaginent des Patrons la haut au ciel, que c'est en destituant Jesus Christ de son Office. Or c'est un blasphemie execrable.* Idem Calvinus comment. in Epist. 1. Joan cap. 2. v. 1. operum ult. Edit. Amstelodam. pag. 54. *Christum esse Advocatum, hodie factentur unum quidem esse ex multis; sed non solum. Qui inter Papistas paulo plus habent verecundie non negant Christum eminere; sed postea ingentem comitum turbam illi assciant, &c. Dubium itaque non est, quin totidem Christo Idola opponant Papiste, quot sibi patronos comminiscuntur.*



*va membra fuerunt Christi, & templum Spiritus sancti ab ipso ad eternam vitam suscitanda & glorificanda, a fidelibus veneranda esse.*

*Professio Fidei Similiter Sanctos una cum Christo regnantes venerandos, atque invocandos esse, eosque orationes Deo pro nobis offerre; atque eorum reliquias esse venerandas.*

Supplicate with Words or Mind the Saints in Heaven, are perswaded contrary to Piety. Also that the Holy Bodies of Saints and Martyrs, which were the Living Members of JESUS CHRIST, the Temples of the Holy Ghost, and are one Day to be Raised again to Eternal Life, and Glorified by Him, are to be Venerated by the Faithful.

mention of JESUS CHRIST: That when we have recourse to Saints, as to our Patrons, we discard JESUS CHRIST of his Office of Mediator, and set up so many Idols against Him: That (g) we believe, we ought to honour Saints, Relics and Images with a Religious worship of the same Species with that which we pay to GOD, but in a lower Degree: That (h) we rob

(g) † Thesaurus disputat. Sedanens. Thesi 6. de cultu unius Dei tom. 1. pag. 256. *Uni Deo cultus Religiosus tribuendus est, hujusque honoris portio vel minima ad creaturam transferri, aut cum ea communicare, sine nefario scelere non potest, siue alius pro vero Deo colatur; siue cultus inferior aut subordinatus creaturae tribuatur, siue Deus colatur in imagine, aut cum imagine & per imaginem; hac enim omnia lege Dei caventur & communi Idololatriæ nomine censentur, &c. Ibid. pag. 280. th. 27. de Imaginibus: Adoratio Imaginum, quæ frequentatur in Ecclesia Romana, plane Religiosa est, &c. Nec id diffitentur Pontificii; quippe qui volunt per Imagines Deum coli meditare, & in Imaginibus coli Sanctos, & in Sanctis Deum. pag. 283. Profecto non minori scelere Sancti adorantur, quam aliæ creaturæ. Et Thesi 1. de superstitioso Sanctorum cultu tom. 2. pag. 614. Transimus ad aliud Idololatriæ Pontificiorum caput, qua Ethnicorum heroes & Deo acceptos homines inferiore & relativo cultu adorantium superstitionem renovant, &c. Daniel Chamierus Delphinus in Epist. ad Petrum Cottonum Epist. Jesuiticarum parte 1. Edit. Genevensis anni 1599. pag. 150. Demonstrandum est tibi, vel non admitti Idololatriam, cum creaturis tribuitur honos Religiosus, vel Sanctos & Imagines non esse creaturas; vel denique vos Sanctis & Imaginibus non tribuere cultum Religiosum. Et in ox: Multa dixisti distinguens ea tria honorum (latriæ, dulciæ & hyperdulciæ) capita non ex ipsa eorum interna aliqua differentia; sed tantum de vario gradu earum rerum, quibus is honos defertur.*

(h) † Thesaurus disputat. Sedanens. Thesi 1. de cultu Religioso. tom. 2. pag. 587. *Pontificios honorem soli Christo debitum Sanctis, quos mediatores constituunt differre.*



1 Idem Conc. Trident. Ibid. *Imagines porro Christi, Dispara Virginis, & aliorum Sanctorum in Templis praesertim, habendas & retinendas, eisque debitum honorem & reverentiam impertiendam, non quod credatur inesse aliqua in iis divinitas vel virtus propter quam sint colenda, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda, veluti olim fiebat a gentibus, quae in Idolis spem.*

1 That the Images of JESUS CHRIST, of the Blessed Virgin-Mother of GOD, and of other Saints, are to be had and retained, especially in Churches; and that due Honour and Reverence is to be given to them, not that we believe any Divinity or Vertue to be in them, for which they ought to be Worshiped, or that we ought to ask any thing of them, or put our Confidence in Images, as

JESUS CHRIST of the Quality of Mediator, that we may give it to the Saints: That (i) Relics cannot be reserved, without Idolatry: That (k) the common Belief of the Church of Rome is, they ought to be Adored: That (l) this Church is above measure mad, in maintaining Images of G O D: That (m) she proposes an inanimate People of Stone, to be Adored by a living People: That (n) she makes Profession of Ado-

(i) Joannes Calvinus in admonitione de reliquiis opuscul. pag. 203. *Fieri nullomodo potest, quin inde ad Idololatriam homines paulatim declinent, neque enim reliquias intueri, aut attrectare possunt, sine veneratione, in qua nullus tenetur modus, quin portinus honor Christo debitus illis tribuatur. Itaque ut paucis dicam reliquiarum desiderium nunquam superstitione caret, imo quod deterius est mater est Idololatriæ.*

(k) † Thesaurus disputat. Sedanens. in Thesi. de Reliquiis Sanctorum parte 1. th. 2. tom. 1. pag. 394. *Adorandus esse reliquias Sanctorum summo consensu creditur in Ecclesia Romana.*

(l) † Ibidem pag. 267. th. 24. de Imaginibus & Idolis: *Prima controversia est de imaginibus Dei, circa quas Ecclesia Romana supra fidem insanit.*

(m) † Ibidem pag. 275. th. 2. *Circa Imagines Sanctorum Ecclesia Romana supra fidem insanit, quarum in Templis tanta est multitudo, ut possit aliter populus lapideus appellari, qui populus inanimis colitur a populo animato*

(n) † Ibidem th. 27. pag. 280. *Adoratio Imaginum, quae frequentatur in Ecclesia Romana plane Religiosa est, &c. nec id diffitentur Pontificii.*

*suam collocabant, sed quoniam homines qui eis exhibetur, refertur ad prototypa.*

*Professio Fidei: Firmissime assero Imagines Christi ac Dei-para semper Virginis, necnon aliorum Sanctorum habendas & retinendas esse atque eis debitum honorem ac reverentiam impertendam.*

the Pagans did, who put their trust in Idols; but because the Honour which is paid to them, is referred to the Originals which they represent.

ring Images with a Religious Worship: That (o) we believe a Divine Virtue to be in them, as in a Nest: That (p) we revive all the Heresies of the Carpocratians, Basilidians, Staurolatrians, and others, who reserved and adored Images: That, (q) according to the Second Council of Nice, it is a greater Crime not to adore Images, than to deny JESUS CHRIST died for us: That (r) through

(o) † Ibid. th. 5. pag. 276. *Quibus Imaginibus credi inesse vim aliquam & sanctitatem; quasi virtus aliqua Cœlestis in eis maneretur, hinc liquet, quod plebs rectes suas precatorias affricat pedibus Imaginum, ut sint sanctiores, statuis fingit oscula, cereos accendit.*

(p) Andræas Rivetus in Catholic. Orthodoxo quæst. 1. Proœmiali de Hæresibus tom. 1. pag. 32. \* Georgius Dounamus in Lib. cui titulus est; *Papa Antichristus*: L. 3. c. 6. pag. 174. *Cum Antropomorphytis, Deo Humanam formam affingunt, cum eum in figura hominis pingunt, &c. Pag. 175. Cum Armenis illis qui Chazinzarii; vel Staurolatræ dicti sunt, crucem adorant, ipsoque latetæ cultu prosequuntur, &c. Cum Basilidianis utuntur Imaginibus, &c. Cum Carpocratianis, Imagines Jesu & aliorum colunt adorando. Pag. 176. Cum Christiano-Cathægoris, Imagines Christi, Beatæ Mariæ Virginis, Angelorum & Sanctorum divino honore prosequuntur. Pag. 178. Cum Jacobitis & Armenis, Imagines Patris & Spiritus Sancti effingunt, nec fabricant solum Imagines, sed adorant & colunt; quæ in re cum crassissimis quibusque Idololatræ, non apud Judæos modo; sed etiam apud Gentes conferendi.*

(q) † Thesaurus disputat. Sedanens. th. 14. de Idololatria parte 3. tom. 1. pag. 285. *Si his (Nicenæ secundæ Synodi Patribus) creditur gravius est crimen non colere Imagines, quam negare, Christum esse pro nobis mortuum.*

(r) Daniel Chamierus in Epist. ad Gautierum Jesuitam Epistolar. Jesuitic. parte 2. edit. Genevensis anni 1601. pag. 137. *Cur non abscedis ab illo omnium*



an Idolatry perfectly Pagan, we propose to the People Jupiters, Mercuries, Minerva's, Mars's, Perseus's, Atlas's, Venus's, Neptunes, Thetis's, Esculapius's, Vulcans, and the other Gods of the Pagans; yea, even Minos and Rhadamanthus under other Names and Titles.

*errorum crassissimo errore, quem ut defendas, nulla suppetant argumenta, idololatriam dico, qua nullam invenit unquam Diabolus venenum nocentius in orbem, nec ullam unquam tetriciorem ea, quæ apud vos viget, nominibus tantum distante ab Ethnica, paulumque deflectente ad Christianismum; sed reapse Joves exhibente, & Mercurios & Minervas, & Martes & Perseos, & Atlantes & Veneres, & Neptunos & Thetydas, & Esculapios & Vulcanos, & reliqua omnia Gentium numina, Minoas etiam & Rhadamantos. Ericus Rhonæus in libro cui titulus: Idea Antichristi reformandi, parte 2. l. 1. c. 12. Non potest discrimen aliquod inveniri cultus Ethnici & Papistice ad statuas, nisi quod nomina & titulos tantum mutarunt, hic Jehova, illic Jupiter; hic Maria, illic Diana; hic Catharina, illic Minerva; hic Paulus, illic Mercurius. Daniel Chamjeraus in Epist. ad Petrum Cottonum Epist. Jesuiticar. parte 1. pag. 46. Quæ enim quæso illa est Catharina, nisi Idolum fictum ad instar Ethnicæ Pallados? &c. Quis posse negare Christophorum portentum esse? Quid Georgium, Papisticum Persea. † Thesaurus disputat. Sedanens. Thesi 24. de Sanctis & eorum cultu parte 1. tom. 1. pag. 340. Sancta Margareta in Ecclesia Romana Junonis Lucina locum invasit. Ibid. th. 25. Christophorus gygas clavam tenens ad imitationem Herculis Christum dorso bajulans, & in trajectione rapidi fluminis clava pratentans viam. Th. 26. pag. 341. De S. Georgio Anglia sub Papatu Patrono, mira sunt; quæ narrantur, nulla Idololatria evidentior, nullum figmentum audacius, imo nec requius.*

## ARTICLE VII.

## Of the Superiority of the Roman Church, and of Obedience to the Pope.

1 Professio Fi-  
dei: Sanctam  
Catholicam &  
Apostolicam Ro-  
manam Ecclesi-  
am, omnium Ec-  
clesiarum Ma-  
trem & Magi-  
stram agnosco,  
Romanoque Pon-  
tifici, Beati Pe-  
tri Apostolorum  
Principis Succes-  
sori, Jesu Chri-  
sti Vicario, ve-  
ram obedientiam  
spondeo ac juro.  
Conc. Trident.  
sess. 25. de Re-

DOCTRINE of the  
CHURCH.

**I** (1) Acknowledge  
the Holy Catho-  
lick, Apostolick,  
and Roman Church,  
the Mother and Mi-  
stresses of all Church-  
es; and I promise  
and swear true O-  
bedience to the Bi-  
shop of Rome, Suc-

CALUMNIES of  
PROTESTANTS.

**T**hat (a) we raise  
the Church of  
Rome above the  
Holy Scriptures: That (b)  
the Authority of the Church,  
according to our Doctrine,  
is founded upon the Au-  
thority of the Pope: That  
(c) we give to the Pope  
a Power of changing the

(a) † Thesaurus disputat. Sedan. th. 13. de summo Controversi. Judice tom. 1. pag. 384. *Ecclesia Romana est supra Scripturam.*

(b) Pierre du Moulin in Hyperaspilte l. 2. c. 12. pag. 384. *Si ut volunt adversarii; sacra Scriptura autoritas, nititur & fundatur in autoritate Ecclesie; hujus autem Ecclesie autoritas, fundatur in successione Papa in Petri Primatum, quae non est Juris Divini; sed humani, nonne inde sequitur Scripturam sacram non esse Juris Divini, & fundari in humana autoritate, & ad humanas conjecturas & opiniones redigi, quae via compendiosissima est ad Atheismum.*

(c) † Thesaurus disputat. Sedanens. tom. 1. pag. 622. th. 58. de Satisfactionibus: *Præcipui quique adversariorum prætendunt, & summo consensu affirmant Papam posse refigere Dei mandata & dispensare contra Apostolum & in Evangelio.* Pierre du Moulin dans sa Nouveauté du Papisme l. 1. c. 59. pag. 245. au Titre du Chapitre: *Les Papes ont mis leurs Canons au dessus des Ecritures Canoniques.* Le meme Auteur dans sa Lettre pour repondere a celle de Balzac: *Cela est bon pour l'Eglise Romaine, en laquelle le Pape se vante de pouvoir changer, ce que Dieu a commande en sa parole.*



format. cap. 2. *Præcipit sancta Synodus, Patriarchis, Primatibus, Archiepiscopis, & Episcopis, & omnibus aliis, &c. ut veram obedientiam Summo Romano Pontifici spondeant & profiteantur. Et in ead. sess. Decreto de ciborum delectu: Sancta Romana Ecclesia omnium Ecclesiarum Mater & Magistra statuit, &c.*

cessor to Saint Peter, Prince of the Apostles, and Vicar of JESUS CHRIST.

Commandments of GOD, of dispensing with the Gospel, and contradicting the Apostle: That (d) he is an Idol, and that we commit Idolatry in the Obedience we render him: That (e) we adore him with the Worship of Latria, which is only due to GOD; calling him God and Divine Majesty: That (f) the Pope has framed a new Gospel, in place of the Old one: That (g) he is Antichrist, and Mahomet and he are Gog and Magog, the Capital Ene-

(d) Andræas Rivetus in Catholico Orthodoxo, seu summa Controversiar. tract. 2. quæst. 34. Sect. 2. tom. 1. pag. 151. *Papa papistarum est Idolum. Petrus Martyr. Locor. Com. classe 2. c. 4. §. 2. pag. 190. Papista Idololatriam committunt cum ita se ad Papæ pedes abjiciunt, ut se velle ei subijci testentur, tanquam unico Christi Vicario in terris. Vide Hieronymum Zanchium oper. Theologicon. tom. 4. pag. 505. Daille dans sa réplique a Adam & Cottyby 2. ch. 6. pag. 46: Vous dites que nous sommes coupables de sacrilège pour avoir qualifié du nom d'Adoration les honneurs, que l'Eglise Romaine defere au Pape, &c. mais notre innocence est si claire, &c.*

(e) Le Synode National des Pretendus Reformez tenu a Gap en 1603. Puisque l'Eveque de Rome s'est eleve jusques a se nommer Dieu, vouloir etre adore & s'attribuer toute puissance au ciel & en terre, &c. † Thesaurus disput. Sedanens. Thesi 58. de Satisfact. parte 2. tom. 1. pag. 622. *Papa adoratur adoratione religiosa, & passim in scriptis Theologorum Romanensium, Deus & majestas divina appellatur.*

(f) Pierre du Moulin in Hyperaspiste l. 1. c. 34. pag. 267. *Pontifex Romanus, pro sua sapientia procudit novum Evangelium longe præstantius & rem faciendam accommodatius, veteri illo Apostolorum Evangelio, quod in Ecclesia Romana prius exolevit.*

(g) Joannes Calvinus institut. l. 4. c. 2. Sect. 12. pag. 281. *Antichristum in*

mies of Jesus Christ, who are mentioned in Scripture : That (h) to Communicate with him, is to Communicate with Belial ; and that in a well-governed Republick, those who profess to obey the Pope ought not to be endured : That (i) we grant him to have the Power of Instituting Sacraments at his

*Templo Dei sessurum prædixerunt Daniel & Paulus ; illius scelerati & abominandi regni ducem & Antesignanum apud nos facimus Romanum Pontificem. Et cap. 7. §. 25. pag. 305. Videmur nonnullis, nimis maledice petulantes, cum Romanum Pontificem vocamus Antichristum. Le Synode National des Pretendus Reformez tenu a Gap en 1603. Nous croyons que le Pape est proprement l'Antichrist, &c. Guilielmus Amesius Theologiæ Doctor in Academia Frankerana in Libro cui titulus est, Bellarminus enervatus, &c. tom. 1. cap. 4. pag. 172. Edit. Amstelodamensis ann. 1630 Questio est, an Pontifex Romanus sit Antichristus ille de quo Apostoli præmonuerunt : Pontificii negant, nos affirmamus. † Thesaurus disputat. Sedanens. tom. 2. pag. 586. Ejusmodi Pontifex non est Vicarius Christi, aut Ecclesiæ caput ; sed cauda Es. 9. v. 14. Hoc est Propheta mendacium loquens & Antichristus. Franciscus Burmannus in Synopsi Theologica L. 8. c. 18 § 10. pag. 575. tom. 2. \* Georgius Dounamus in L. cui titulus : Papa Antichristus. Ericus Rhonæus in L. cui titulus, De Idea Antichristi Reformandi. Du Pleffis Mornay dans son Mystere d' Iniquite. Charles Drelincourt Ministre de Charenton dans son livre du Triumphe de l'Eglise sur la Croix, pag. 29. de la 2. Edition de Geneve 1630. Presqu'en mesme temps, que le Pape a commence a lever les Cornes en Occident, Mahomet s'est eleve en Orient. Ces deux Capitans ennemis de Jesus Christ, Gog & Magog.*

\* (h) Georgius Dounamus in fine prædicti Libri de Papa Antichristo, pag. 651, & 652 Deducitur necessaria consequentia, omnem cum Papa tanquam cum Capite, Romanaque sede Communionem illicitam esse ; quæ enim Communio Christo cum Belial, hoc est Antichristo, &c. 4. in Christiana Republica bene constituta, non esse tolerandos Antichristi Emissarios, Sacerdotes, Jesuitas, &c. 5. non esse ferendam Papismi, hoc est Antichristianismi professionem.

(i) Francois Bourgoing, Ministre de Geneve l. 2. de son Historie Ecclesiastique chap. 5. tom. 1. pag. 229. de l'Edition de 1560. Le Pape institue & ordonne des Sacramens a son plaisir. Il corrompt ceux que Jesus Christ a instituez,



pleasure: That (k) to take away all doubt of his being Antichrist, he has invaded and usurped all the Rights of Jesus Christ; that of Prophet, by substituting a new unwritten Word in place of the Gospel; that of Priest, by introducing a new Sacrifice, and new Intercessors to GOD for us, besides JESUS CHRIST; that of King, in attributing to himself a Dominion over Consciences, and a Power to command the Living, and the Dead: That (l) not only the Lives of Popes, but their Doctrine, and the Titles of Honour which they at-

*voir. les avoir au lieu, - en leur place il substitue des sacrileges qu'il a forgez luy-meme.*

(k) Franciscus Burmannus in Synopsi Theologica I. 8. c. 18. Sect. 10. tom. 2. pag. 576. *Ut autem verum & indubitatum Antichristum se proderet, omnia Christi munera invasit; Propheticum puta per substitutionem novi verbi aequalis Sacerdotale per introductionem novi sacrificii & intercessorum prater Christum; Regium per Dominium in conscientias, & imperium in vivos, non solum; sed & mortuos.*

(l) Andræas Rivetus in Catholico orthodoxo seu summa Controvers. tract. 2. q. 5. Sect. 7. tom. 1. pag. 326. *Non solum vita, sed etiam doctrina consequens, tituli que a Papa usurpati, satis ostendunt ipsum esse Christi hostem, Christumque negare; ut Epicurus providentiam destruens, Deum negabat. Hoc a nobis demonstratum fuit.*

tribute to themselves, shew clearly they are the Enemies of Jesus Christ, and do no more believe in him, than Epicurus did in God, whose Providence he denied: That (m) the Popish Religion is composed of Paganism and Judaism mixed together by an adulterate Alliance: That (n) Popery is very well compar'd to a great Sea, because it contains almost all Heresies that ever were, as the Sea contains all Rivers: That (o) Popery is as different from Christianity, as White from Black: That

(m) Franciscus Burmannus. l. 8. c. 18. §. 9. tom. 2. pag. 575. *Papismus ex Judaismo & Ethnicismo conflatus, & utrumque nefario Religionis adulterio cum Christianismo commiscens. Ab Ethnicis enim ritus idololatriam & superstitionem; a Judæis ritus quoque & pedagogiam veteris testamenti mutuantes Pontifices, utramque Christiano nomine & habitu tinxerunt & circumvestierunt, quas tres Religiones Hierarchie vinculo colligatas exhibet Papismus.*

(n) Andræas Rivetus in Catholico orthodoxo seu summa Controvers. q. 1. Proœmiali de Hæresibus tom. 1. pag. 42. *Liquit appositissime quosdam Papismum comparasse mari magno, in quod quemadmodum flumina omnia & rivi decidunt pleno alveo; sic etiam plurimæ & pene omnes variorum temporum, locorum & personarum hæreses in hunc errorum abissum fluunt, & impuris ejus undis miscentur.*

(o) Theodorus Beza in Antithesi Papatus & Christianismi tractat. Theologic. tom. 1. pag. 56. *Hoc affirmo, atque utinam non possem tam justis de causis affirmare, album nigro non magis repugnare, quam Papismum Christianismo.*



(p) in the Church of Rome all things are sold, even GOD Himself, and the Remission of Sins: Lastly, That (q) it is impossible to invent a Doctrine more impure and corrupted, than that of the Church.

(p) Pierre du Moulin dans sa Lettre pour repondre a celle de Balzac. De la vient qu'en l'Eglise Romaine tout se vent, Dieu meme, & la remission des pechez.

(q) Idem Theodorus Beza loco mox laudato: Jugulum causa peto, doctrinam illorum nimirum, qua nihil impurius & corruptius ne fingi quidem posse affirmo.

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Read and Approved in the General Assembly of the Clergy of France, held by the King's Permission at St. Germain in Laye, Wednesday the 11th. of July; and Signed Saturday Morning the 14th. of the said Month, 1685. By the Persons whose Names are mentioned at the end of the foregoing Petition.

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Note, At a \* denotes English Authors, and a † Modern Authors or Impressions. The rest are either First Reformers Professions of Faith, or Ancient Authors.

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# A Necessary Advice

For Profitably Reading

## B O O K S

O F

## CONTROVERSIE.

Extracted out of *Walsingham's* Search into Matters of Religion, Part 3. c. 10. p. 468.

**W**Hoever you are, who intend to employ your self in Reading Books of Controversy, in order to your Satisfaction in Religion,

1. You must apprehend this matter as a Point of singular moment and Importance, and not read lightly, either for curiosity as many do, or negligently for recreation, or to pass the time; nor with the Spirit of Contradiction to find out Faults, whereon to quarrel, without just occasion: but sincerely, and in Conscience; making God himself the Judge; and proposing for that end, the only knowledg and finding out of this Truth for your direction and instruction, and his glory and service; for by this way, you will, as it were, oblige him to give you Light and Assistance to discern the same. And you must make accompt, that if the true comprehension or error, in any one principal Article in Controversy between us, doth draw with it the peril of Eternal Damnation, if we miss therein; how much more in them altogether, whereof you intend to make Judgment by this your reading; for which cause you have great need to stand attent, be humble, devout, indifferent, pray much, and be earnest with God to enlighten you in this behalf.

2. When



2. When you begin to read about any Controversy, you must endeavour first, to apprehend well and briefly the true State of the Question, not believing one side only, but searching out what each side saith and holdeth therein; for in this Point above others, you shall find fraud oftentimes used by Writers of divers Sorts and Sects, every one proposing the State of the Question advantageously, as himself would have the Reader to understand it, and not as his Adversary doth hold it indeed.

3. When you have the true State of the Question, be very careful to hold the same continually in your Mind, making often reflection and recourse thereto, about the Discourses you shall read in your Author, considering well and attentively, whether they be to the purpose in hand, and do level right at the mark proposed or no, or run aside to impertinent matters, as often they do, and fill up Leaves with things, that are far from the principal substance of the Question. So as this must serve you, as the Plummets or Square doth the Mason or Architect, to tell you whether the Building go streight or no. And whatsoever you find that inferreth not, or concludeth not the principal Point in question, that you must lay aside for the time, tho it be otherwise never so witty, pleasant or profitable, until you have considered that which toucheth the purpose directly; for you shall find many Authors in these our Days, who pretending to prove directly some Conclusion in Controversy, will afterwards slip aside, and draw you into so many by-matters, as will either confound your Judgment and Memory, or weary your Patience, and thereby make all your Reading unprofitable, and to no purpose.

4. Ponder well the weight of all such Arguments as are alledged. For albeit they be to the purpose and not wholly impertinent; yet they may be weak and feeble, and not able to infer so much as is required. And these may be of *Two Sorts*. Either out of Scripture, or ancient Fathers. As to the Scriptures, so far as not the sound of Words, but the true Sense and Meaning thereof is that which most importeth; the securest way, and most reasonable to assure our selves of the true meaning of it, is to look and consider, how the same was understood and interpreted by Antient Fathers before these our Controversies did arise. As for Example, *Catholics* alledge for Purgatory Fire, 1 Cor. 3. *Ipsæ saluus erit sic tamen quasi per ignem*. The Antient Fathers understood it so. *Protestants* alledge on their side these Words of *Solomon*, *Where the Tree falleth, there it lyeth*. But cannot bring any one Father for it in that Sense.



As for the Fathers themselves, when they are alledg'd by any Party, it is to be considered in what Age they wrote, and whether that which they say was ever found to have been contradicted, or reprehended by others of that Age or after them. For when this is not found, tho any Fathers Sentence doth not make a Matter fully *de fide*, yet it is a weighty Proof, the thing which he affirmeth was so believed by the whole Church of his Days, and consequently it would be great temerity to discredit the same; for so much as that Church being acknowledged by all to have been the true Catholic Church, it must needs be presumed to have held nothing generally, that the Catholic known Church of the precedent Age did not also believe and teach; and so from one Age to another, both upwards and downwards, may this Demonstration be made, which ought to be a great Motive to a discreet man to think seriously hereof.

5. It is much to be considered, when the Testimony of any antient approved Father is brought forth, whether it be conform to the rest of his Doctrine or no, containing a Conclusion, purposely treated by him, and not some particular Saying, wrested from him by violence; as oftentimes *Protestants* use to do. And therefore when the Matter is of importance, his whole Discourse is to be seen and perused, with what goeth before and what cometh after, to see how they hang together. And this I advertise you of in particular, that whensoever you see any clear or pregnant Authority of any one Antient Father, alledged by *Protestants* for their own side, there do you stand attent and examin the place exactly, and I do assure you, you shall find either fraud used in misallegding or misconstruing, or that the Place it self, well considered, will answer it self; for Truth cannot be contrary to Truth. With the observance of this only Note you will be sure to have all the Current of ancient Holy Fathers with you.

6. This is also worthy your weighing, that *Protestant* Writers upon all occasions seek, as it were by anticipation or prevention, to diminish the credit of the Ancient Fathers, when they are brought against them; making comparison between them and Scripture (where notwithstanding there is no comparison at all) and telling their Readers, they are not to be believed as Judges in Controversy, except they bring Scripture, and that you must think, understood and expounded in such sort as they themselves may like the Exposition; which is an Argument they have no confidence indeed in Fathers, tho for a shew they make fair weather with them for a time. And this is one notorious difference between them and us, that when they alledg any place out of ancient Fathers, founding to the Favour of any Doctrine of theirs that



that is in Controversy with us; if you demand them, whether they will stand absolutely to the Fathers determination in that, and all other Controversies he handleth, they will refuse it, but we not, if it be a Matter not contradicted or censured by any other Father, or by the Church of that time.

7. And lastly, I must advertise you, that when you have read all the *Protestant* Writers, which you will always find of the same Spirit in slippery dealing; yea, and when you have read all the Books of our side also, if it were possible for you to read and ponder them all, you will hardly find any certain Rule to resolve upon by your much Reading; for the one saying, and the other unsaying; and the one accusing the other of Falshood, and protesting Truth themselves, will always hold your Mind in suspence. And the Controversies are so many, and the Discourses so large upon every Controversy, and the shifts of them who mean not simply are so innumerable, that it will be impossible for you to quiet and settle your Judgment, without some more certain Rule than Reading at random. And albeit it were possible for a Learned Person, studious and patient of so much Labour, and had the Commodity of Books, to run through every Controversy; yet is it not possible for thousands that have not these helps. And yet we must think, God has left some way for them also, both to inform and resolve themselves securely in matters of Religion, which concern their Salvation. And this way is no other than the Universal, Visible Catholic Church.

He who leaving his own Judgment relyeth upon the Authority and Determination of the Universal, Visible, Christian Church, as commended and proposed by *Christ* Himself to be obeyed, descending down from age to age for a publick Direction of all until the end of the World; this man, besides the merit of obedience, deserveth also the praise of the highest wisdom; for to prefer the Judgment of so great a number of learned, holy and vertuous men as have been, and are, in the Church from time to time, before his own private Judgment, is most evident and apparent wisdom, even considered according to the Principles of Human Wisdom; but more if we respect divine Reasons: as namely, That our Saviour himself hath promised to be with the Church, and assist the same with his Holy Spirit unto the Worlds end; inso much that the *gates of hell shall never prevail against it*, to bring it into Errour. And the Apostle *St. Paul* doth assure us, that it is and shall be such a *pillar and foundation of truth*, that we may build and relie upon the same without fear of falling. Which thing the Holy Father *St. Augustine*

*Matth. 16.*

*1 Tim. 3. 15.*

St. Augustine considering, gave this general Direction in his Book against Cresconius the Heretick: *Quisquis falli metuit hujus obscuritate questionis, Ecclesiam de ea consultat*: If any one fear lest he should be deceived by the Obscurity of this Question, let him consult the Church about it: Which must needs be meant of the Governours and Chief Pastors of the Church. This way then I advise you to, as a more compendious, easie, and certain way, than to weary your self by reading many Books, whereof one doth impugn and contradict another.

Aug. lib. cont.  
Cresc. c. 33.

This was the Method used by the Primitive Church. St. Paul said to the Corinthians, *Si quis videtur contentiosus esse, non talem consuetudinem non habemus nec Ecclesia Dei*; But if any man seem to be contentious, we have no such Custom, nor the Church of God. See Tertulian's whole Book *de Præscript. adversus Heret.* Also Irenæus his Five Books against Heretics.

I Cor. 11.  
16.

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QUERIES

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# QUERIES

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## Religion or Liberty.

I. **W**Hether the Flock and Church of *CHRIST* (to whom was promised Grace and Eternal Happiness) be that Company and Society of People Christened in his Name, who by Order of Government, Rules and Decrees from him and his Apostles, were united in Faith, Worship, Discipline, and manner of Life called Religion?

II. Whether by Separation, or Excommunication from that Society and Unity, are lost those Promises?

III. Doth Christian Religion consist in Matters of Morality, or Ceremony of Indifferency to be accepted, or rejected, and altered, at the choice, judgment, and well-liking of Private Persons, Corporations, or States?

IV. Or doth it consist in the Laws and Rules of Faith, and Life of Christians, so important and binding, as that by the contempt thereof one must lose Eternal Happiness?

V. Whether those Laws and Rules taught by Christ and his Apostles, bind as well the Christians of succeeding Ages (who could not be present to see and hear them) as they bound those who were present, heard them taught, and saw their Original Writings?

VI. Whether after the Death of Christ and his Apostles and Disciples, by his Institution other Persons successively in all Ages, were in order chosen and authorised, as Pastors and Church-Magistrates, to preserve, teach, and promulgate those binding Rules to all Nations?

VII. Were they Clergy-men or Lay-men, by whom immediately they were chosen, and authorised in those high Functions?

VIII. Were all Christians in succeeding Ages bound to believe what those succeeding Pastors or Supreme Church-Magistrates taught them, as binding Laws of Christ and his Apostles; and that the Writings by them collected, preserved, and delivered in a different  
I Language



Language from the Original, were the true Copies of Original Apostolic Writings; and that the Sentence, Interpretations, and Use thereof delivered by them in Supreme Councils, for Unity and Peace, and to prevent Schisms and Errors, were Rules which all Christians were bound to follow?

IX. If not, then, What other Order was there left by Christ and his Apostles, for the Christians of succeeding Ages, to be truly and undoubtedly informed what Christ and his Apostles taught, or wrote so many Ages before, as binding Laws to them that should come after, who never heard them speak, nor saw any of their Original Writings?

X. Whether to the Testimonies and Decrees of those succeeding Pastors and Supreme Church-Magistrates, and to their Sentence given upon the Controversies of Religion, risen in divers Ages, is due at least as much Credit and Obedience (altho' perhaps some of them might be vicious in Life) as in Temporal Matters is due to the Laws, Interpretations, and Sentences of Supreme Civil Magistrates?

XI. Or hath *CHRIST* left such Liberty to all succeeding Christians, that they need not believe, credit, or obey any the Testimonies, Laws, Interpretations, or Sentences given by any Supreme Legal Governours, Civil or Ecclesiastical, in their respective Councils, farther than every particular Person, in his private Judgment, shall like, chuse, and accept of?

XII. Whether a few particular Persons, or some few of the Magistrates, Civil or Ecclesiastical, for Discontent, or differing in Judgment from the united Body of the rest, may, under pretence of Conscience, or Reformation, separate themselves from that united Body and Society, and make new Translations and Interpretations of Written Laws different from the former, and by Force and Persuasion draw People from their old Society, Unity, and Obedience, to New Congregations, Institutions, and Rules of their framing, opposite and destructive to the former?

XIII. Whether Persons so acting, are better than Rebels and Usurpers, or such as *Simon Magus*, and those that deserted the Apostles to follow him; and therefore to be avoided, as Persons separated from the Flock and Religion of *CHRIST*?

*If any give Answer, it is desired to be Categorical and short, without Discourses of things not demanded.*



*An Explanation of the Roman Catholics Belief, concerning these Four Points: Their CHURCH, WORSHIP, JUSTIFICATION, and CIVIL GOVERNMENT.*

*As it was presented to some Persons of Quality, for their particular Satisfaction.*

I. **W**E believe the Holy Scriptures to be of Divine Inspiration, and Infallible Authority; and whatsoever is therein contained we firmly assent unto, as to the Word of God, the Author of all Truth.

But since in the Holy Scripture there are some things *hard to be understood, which the ignorant and unstable wrest to their own destruction*, 2 Pet. 3. 16. we therefore profess (for the ending of Controversies in our Religion, and settling of Peace in our Consciences) to submit our private Judgments to the Judgment of the Church in a free General Council.

II. We humbly believe the Sacred Mystery of the *Blessed Trinity*, one Eternal, Almighty, and Incomprehensible God, whom only we adore and worship, as alone having Sovereign Dominion over all things, to whom alone we acknowledge as due from Men and Angels, *all Glory, Service and Obedience*, 1 Tim. 1. 17. abhorring from our Hearts, as a most detestable Sacrilege, to give our Creators Honour to any Creature whatsoever.

And therefore we solemnly protest, That by the Prayers we address to *Angels and Saints*, we intend no other than humbly to solicit their assistance before the Throne of God, as we desire the Prayers of one another here upon Earth; not that we hope any thing from them, as Original Authors thereof, but from God the fountain of all Goodness, thro' *Jesus Christ* our only Mediator and Redeemer.

Neither do we believe any Divinity or Vertue to be in *Images*, for which they ought to be worshipped, as the *Gentiles* did their *Idols*, but we retain them with due and decent respect in our Churches, as Instruments, which we find by experience, do often assist our Memories, and excite our Affections.

III. We firmly believe, that no force of Nature, or dignity of our best Work, can merit our *Justification*; but we are justified freely by *Grace, through the Redemption that is in Jesus Christ*, Rom. 3. 24.

And tho we should by the Grace of God persevere unto the end in a Godly life, and Holy Obedience to the Commandments; yet are our hopes of Eternal Glory still built upon the Mercy of God, and the Merits of *Christ Jesus*.

All other *Merits* (according to our sense of that Word) signifie no more



more than Actions done by the assistance of God's Grace, to which it has pleased his Goodness to promise a Reward; a Doctrine so far from being unsuitable to the Sense of the Holy Scriptures, that it is their principal Design to invite and provoke us to a diligent observance of the Commandments, by promising Heaven as the Reward of our Obedience. *1 Tim. 4. 8. Godliness is profitable to all things, having the promise of this life, and of that which is to come. And, Rom. 2. 6. God will render to every man according to his deeds, to them, who by patient confidence in well doing, seek for Glory, and Honour, and Immortality, Eternal Life. And again, Rom. 8. 13. If you live after the flesh, you shall die; but if through the Spirit you mortify the deeds of the Body, you shall live. And Heb. 6. 10. God is not unjust to forget your work, and labour of love, which you have shewed for his name, &c. Nothing being so frequently repeated in the word of God, as his gracious Promises to recompense with Everlasting Glory the Faith and Obedience of his Servants: Nor is the Bounty of God barely according to our Works, but high and plentiful, even beyond our Capacities, giving full measure, heaped up, pressed down, and running over, into the bosoms of all that love him, Luc. 6. 38.*

Thus we believe the Merit or Rewardableness of Holy Living (both which signify the same thing with us) arise not from the self-value even of our best Actions, as they are ours; but from the Grace and Bounty of God: And for our selves, we sincerely profess, *When we have done all those things which are commanded us, we are unprofitable servants, Luc. 17. 10. having done nothing but that which was our duty; so that our boasting is not in our selves, but all our glory is in Christ.*

IV. We firmly believe, and highly reverence the *Moral Law*, being so solemnly delivered to *Moses* upon the Mount, *Exod. 20. Matth. 19. Eccles. 12. 13.* so expressly confirmed by our Saviour in the Gospel, and containing in it self so perfect an Abridgment of our whole Duty both to God and Man.

Which *Moral Law* we believe obliges all Men to proceed with faithfulness and sincerity in their mutual Contracts one towards another; and therefore our constant Profession is, That we are most strictly and absolutely bound to the exact and entire Performance of our Promises, made to any Persons, of what Religion soever; much more to the Magistrates and Civil Powers, under whose Protection we live, whom we are taught by the Word of God to obey, *not only for fear, but conscience sake*, and to whom we will most faithfully observe our Promises of Duty and Obedience, notwithstanding any Dispensation, Absolution, or other Proceedings of any Foreign Power or Authority whatsoever.

Wherefore we utterly deny and renounce that false and scandalous Position, that *Faith is not to be kept with Hereticks*, as most uncharitably imputed to our Practices, and most unjustly pinned upon our Religion.

These we sincerely and solemnly profess, as in the sight of God, the Searcher of all Hearts, taking the words plainly and simply, in their usual and familiar sense, without any Equivocation or Mental Reservation whatsoever.



